THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

From the (London) Christian Observer.

THE PASSING CLOUD.

When light and shade with hues alternate stain
Autumnal hill, and dell, and wavy plain,
To him who stands where darkness hides the beam
The gloomy cloud will stationary seem:
While eyes at distance from the clouded spot
Can with a glance perceive that it is *not*;
For they can see, how dark soe'er it spread,
That cloud in act of moving o'er his head.
And so the sorrows in the Christian's way:
Though unbelief may whisper their delay;
Though eyes of sense, by present views confined,
Be to their transitory nature blind;
Yet show they to an angel's distant view
Like clouds in motion o'er the concave blue,
That stain the landscape with a transient hue.
The Christian, too, by faith's far-seeing eye,
O'er his own head will see those shadows fly;
Will ken, by aid of hope's perspective glass,
How fleetly those black clouds of sorrow pass,
And leave his joys behind them in their flight,
By contrast dress'd in colors still more bright.
Oft have I spied, when days were bright and still,
The white-robed group upon the sun-lit hill,
And traced the cloud slow stealing o'er the plain,
Until it did the hillock's base attain;
Still watched its upward progress, till it reached
The fleeces by the sun and dew-drop bleach'd;
And, winding round them its impervious shroud,
Hid in its misty folds the gentle crowd.
The harmless band, methought, may haply dream
They ne'er will catch again the sunny gleam.
Scarce had I spoke, when on their white array
Burst out anew the sun's suspended ray:
The cloud had pass'd, and left the robes they wore,
By force of contrast, brighter than before.
The moving shade I still pursued, until
It gained the glossy summit of the hill;
Where it at length was ravish'd from my eye,
And seem'd to melt into the balmy sky.
So 't is with those who range the holy hill;
The flock who follow the Good Shepherd's will;
Each sorrow of those sheep whom he befriends,
Each cloud that up their holy hill extends,
Is but the passing harbinger of light,
Which leaves each fleece behind it still more bright;
Leaves every robe in blood of Jesus dyed
To shine with hues of still more glowing pride:
And every shade the sacred slope that dyes
Will end in joy: 't is mounting towards the skies!

From the Literary and Theological Review.

AN INQUIRY RESPECTING THE AGENCY SYSTEM.

The system, moreover, gives rise to jealousies and contentions among the agents themselves. How can it be otherwise with respect to those agencies especially, of which *money* is the grand object? When it is considered that the amount of their collections, or the number of their subscriptions to society newspapers, is the criterion of their merit, it is not surprising that a struggle should sometimes ensue, in order to secure the *first* annual appeal to the purses of a congregation, or the first "round" among the people of a pastor's charge.

The effect of this system on the agents themselves should not be overlooked. Travelling from place to place, passing from church to church, or from house to house, they can have no time for study, and but little, if any, for that devout meditation so eminently necessary for those engaged in the public service of religion. Thus, their minds are in danger of being impoverished, and their hearts of being neglected; while they are exposed to habits of thinking, talking, and acting, which cannot otherwise than unfit them to a greater or less degree for the resumption of pastoral duties, or any other quiet and stationary employment. It seems to have been in view of these tendencies of a roving and unsettled life, to unfit the mind for the spiritual service of religion, that our Saviour was so careful to enjoin upon those whom he first sent forth to publish his kingdom in Judea and Galilee, to cultivate those habits of retirement which were compatible with the nature of their occupation,—to abide in one place in the various cities to which they went, and not to go from house to house.

These general tendencies are enhanced in some cases, by the very nature of the work in which the agents are employed. The whole business of a certain class of agents is confined to the collection and disbursement of money. And it demands consideration, whether a minister's bounden preparation for the effective discharge of those solemn duties to which he has consecrated himself, so long as life or health continue, could be more endangered by daily reckoning dollars and cents in a counting-house, than in the treasury offices of some of our benevolent societies.

Dependent, in many cases, for their support on their success, they are exposed by this system to the temptation of resorting to questionable expedients for effecting their objects. Hence, the exaggerated statement of facts, the flattering encomiums on those who give, the denunciation of those who refuse, the ridicule which is at one time poured on the frugal, and again the judgments with which the uncompliant rich are threatened. The sentiment has been so often inculcated by zealous agents, that men of business should make money for benevolent purposes, that Christians, under the color of religion, have launched with worldlings into all kinds of ruinous speculation. For the sake of strengthening the power of their appeals, agents are tempted to encourage the very dangerous policy of societies plunging themselves deeply in debt, and then throwing the responsibility of failure on the Christian public.

No one, it seems to us, can soberly reflect on the melancholy fact, recorded in the history of the Church, that whole orders of Christian ecclesiastics were once engaged in selling indulgences to sin, and found appealing to the most sacred principles of human nature, the religious hopes and fears of men, for the merest purposes of extortion, and then reflect on the invariableness of the great principles of human nature in every age, and the certain sequence of similar effects upon similar causes; no one, we say, can duly consider this, and look without solicitude on the reflex influence of a separate ecclesiastical office of religious money-gathering upon the character of those who exercise it, however pure may be the motives with which it is originally undertaken by them, to avoid foreboding from its exercise on a large scale, the most woful corruption of Christian morals and piety.

As the time and talents of agents are devoted to one particular thought, from the very constitution of the human mind, they are exposed, if not to monomania, at least to great extravagance. They can hardly avoid magnifying their object out of all reasonable proportions, and viewing the whole field of truth and duty solely through the medium of their favorite idea. Hence, every sermon which they hear is deficient, however evangelical in its character, if it does not bear prominently on their object; every pastor is measured by the interest he takes in their object; and the spirituality of every church is estimated according "to what it is doing" for their respective objects! Hence, too, the infatuated impression which is fastened on their minds, that the church cannot but sustain *their* cause, however odious or disreputable it may have become, through the errors in principle and practice which they may have committed in its management; that the churches are responsible if *the amount* be not raised, or their debts be not liquidated; as if the Church of Christ could be held responsible for what private bodies, not connected with it, or responsible to it, had pledged themselves to do! or indeed for any thing which it has not itself authorized by those bodies in which it is regularly represented.

It is another tendency of this system to produce a heartless, mechanical engagement on the part of agents in the pure and holy cause of Christian philanthropy—to place in the front ranks of the different departments of benevolent enterprise persons who have no native impulses to the work assigned them, but are selected because, perhaps, they are out of employment, and can be easily obtained. How often have persons who had never been known to show one spark of love to a particular department of benevolence, or to make one personal sacrifice in its behalf, been seen, on receiving an appointment to become its public agents, to kindle at once into a preternatural zeal and ardor in its behalf, and bear off triumphantly those laurels better deserved, though never coveted, by the humble and disinterested philanthropist. How easy it is for one to work himself up mechanically into a passion of benevolence or humanity, when the "motive and the cue for passion" are comprised in the liberal offer of support! Do we err in suspecting the truth and sincerity of that boastful zeal sometimes manifested by the agents of benevolent societies? Why, then, if they possess the true charity, are they so easily provoked by indifference, or so terribly exasperated by opposition to their objects? Did the love which overflowed the bosom of the meek and lowly Jesus ever distil the gall of bitterness on those who aided not or opposed his holy cause?

It may perhaps appear, at last, that some of those distinguished for the rapidity of their locomotions, and the vehemence of their appeals, and whose names are sounded far and near as the devoted friends of humanity, have all the while, and probably unconsciously to themselves, been wanting in genuine benevolence, and playing a part, which, as it was assumed for an occasion, will be laid by, when that occasion is passed.

We are aware, indeed, that any office, however high or sacred, may be entered upon with base and corrupt motives! But it is not every office which holds out such a lure to these motives, as that of a public agent. The office of the Christain minister is admirably arranged in such a way as to discourage, rather than foster, these lower principles of action. The preacher of the Gospel has not been called of man but of God. Impelled by the convictions of his own mind and the desires of his heart, he enters the ministry from a sense of obligation to Jesus and love to the souls of his fellow-men. Strangely perverted must be the mind, and deeply corrupted must be the heart of one, who could embrace the sacred calling from motives of pecuniary support or worldly ambition.

But let us glance at the effects of this system on the general mind. What must be the impressions and reflections of a serious stranger, who, whenever he enter the house of God, finds the pews filled with subscription cards, instead of Bibles and Psalm Books, and his pockets beset by agents, instead of his heart addressed by preachers of the Gospel! To say the least, this plan of raising money every few sabbaths for some object or other, (and they are sufficiently numerous to form an agents' calendar hardly less marked with *begging days*, than the Romish calendar with fasts and festivals,) is calculated to prejudice worldly men against the ministry; to indispose them to attendance on the sanctuary; and to provoke invidious allusions to some usages of the Roman Church, against which our Puritan fathers so strongly protested. But this plan tends, moreover, if we mistake not, to induce and nurture a false benevolence. Contributions or subscriptions are thus made under the influence of exciting statements, or objurgatory appeals, or false tests of religious character, or the hope of having it known and published how much is given, or the fear of having it discovered how little is given; not, we fear, spontaneously, or from principle. The exaggerated importance, too, which is attached to alms-giving tends to exalt one evidence of piety to the disparagement or neglect of another, to induce an impression that to give money is to be religious, and the reverse. Thus personal piety is endangered. It tends, too, to suggest invidious comparisons among church members; and thus brotherly love is impaired.

It can hardly be, that from time to time there should be admitted to our pulpit an order of men, each charged with the special advocacy of specific objects of moral or religious enterprise, without engendering distorted views of truth and duty, and impressing the minds of the people, according to the abilities, or popularity of the several agents, or the different susceptibilities of their hearers, that this or that object is of an all-absorbing importance. Hence, some become all but demented on temperance, abolition, or moral reform; while others, distracted by the *last importance* which is attached to so many objects, become disgusted with all, and retire from the Church where this system is supported.

In short, the necessary effect of the agency system, is to divert the mind of the people from the general doctrines and precepts of the Bible, to the changing maxims of reformers—from the discharge of domestic duties, to an incessant attendance on meetings—from the fulfilment of sober engagements, to the support of wild measures—from the steady guidance of private judgment and individual conscience, to the ever-fluctuating standard of public opinion—from the cultivation of heart religion, to outward actions and mechanical doings, and to lead them from just and sober views of truth, and from a spirit of humility and secret prayer, into all the inconsistencies of error, and all the evils of fanaticism. Human nature is ever the same. When the Abderites of old had heard one of Euripides' plays, they were seized with a mania, and we are told, that for three successive days they ran through the streets of Abdera, exclaiming, "Oh love! King of gods and men! great is thy power; who can resist thee?" So, is it now; but with this difference, that instead of three days, it is rather three months before the people recover (if indeed they do then, without some being permanently deranged,) from the influence of an agent's or evangelist's exhibitions.

The great expense involved in the support of this system constitutes another very serious objection to it. The last reports of our societies have not furnished us with the data to ascertain the amount of agents' salaries, with their travelling expenses; but when the number of these societies with the number of agents employed by each, is taken into consideration, it will at once be perceived, that no inconsiderable sum can be adequate to the support of this system. And we doubt not, that if facts were brought out, the Churches would be astounded, that so great a proportion of their charities should be appropriated to the support of agents, instead of the objects themselves for which they are contributed.

How readily might this amount of money be secured to the proper objects of benevolence, could pastors be induced themselves to present the respective claims of those societies to which they may be favorable! The system, therefore, is *unnecessary*. The preached word inculcates the general duty of benevolence; and it belongs to the office of pastors to commend to the support and prayers of their people such particular objects of benevolence as they may deem scriptural and timely. To assert that as large an amount could not be raised by pastors, is to assert what remains to be proved; or if it have already come to this, that a pastor has not that influence over his own people which an agent can exert, it is only another evidence that the agency system has risen into competition with the pastoral office, and ought therefore to be abolished.

Even admitting, however, that the same annual amount of funds for benevolent objects, could not be raised by pastors, yet, when the amount of agents' salaries has been deducted, in all probability an equal sum would be actually appropriated to these objects. But we have not the shadow of a doubt, that the cause of benevolence would be more effectually aided; for while there would then be no need of money for supporting agents, they themselves will have become pastors, each laboring in his respective field. Besides, were the system of agencies abolished, the pastors of our churches would feel a sense of personal obligation to these various objects, which they can never feel, so long as the present system endures.

It may be thought that the services of agents afford great relief to pastors. But what pastor would not prefer to occupy his own desk every sabbath in the year, rather than subject himself to those innumerable cares and difficulties in the discharge of his office, which result from this system. In recompense for the few services from which he may be relieved by the labor of agents, the pastor finds a demand created by their operations for another weekly prayer meeting, another monthly concert, where he himself is *expected* to be present; for frequent public meetings, too, which he must sanction, if not by a speech, at least by his respectful attendance. What is it to be spared a dozen sermons a year, (though some are annually relieved we have reason to think, from a score,) compared with the extra meetings, the excitements, the troubles, the formidable dangers to the ministry and the Church, consequent on the existence of this agency system! But let the agency system continue and extend itself, as it has done within a few years past, and pastors will be *relieved* with an emphasis. Invaded in its appropriate sphere, stripped one by one of its ancient powers, robbed of the respect and affection with which it had been regarded, and trodden into the dust, a regular ministry would be no more.

In conclusion, we cannot help reflecting upon the singular phenomenon exhibited in parts of the American Church at the present moment. It is but a few generations ago that our English ancestors endured the loss of all things, rather than conform in the smallest particulars to the inventions of men in the service of God. Our Puritan fathers came to this new and inhospitable land, that they might found a Church in which all things should be exactly conformed to the word of God. A few generations have passed, and what is the spectacle now witnessed in the New England Church, founded, as has been fondly thought, according to the true model of the gospel Church? How is this goodly heritage of our fathers overgrown with burdensome and expensive establishments of various kinds, all the products of human invention, for none of which can the divine authority be pleaded, and many of which are directly at variance with the institutions of Christ! How are its hedges broken down, so that it is overrun with swarms of officers and agents, owing no allegiance to the Church, pleading for all their assumptions and doings no higher authority than their commission from extra-ecclesiastical bodies, unknown to our primitive polity! Truly, "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." We trust, however, that the old spirit of non-conformity to human inventions has not become entirely extinguished, and will yet stir itself up, and enter a new and effectual protest against all those unscriptural principles and methods, which have become so deeply incorporated into the modern system of the Church!

PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

(*Continued.*)

The Special Committee on the Treasurer's annual account, presented their report, which, on motion, was accepted, and ordered to be entered on the minutes.

The Committee to whom was referred the Treasurer's annual account, under the third section of chapter 4th of the statutes, respectfully report,

That they have examined the annual account of the Treasurer and the report of the Standing Committee thereon, and have made such inquiries relative to the same as appeared to them necessary or useful, and have received explanations in answer to their inquiries satisfactory to the Committee, and find nothing which, in the opinion of the Committee, requires the special notice of the Board of Trustees.

Thomas House Taylor,
Mark W. Collett.

Dr. McVickar presented a report of the minority of the Committee appointed to take into consideration the deficiency of contributions, &c., which was read, and laid upon the table.

Dr. Jarvis, from the Committee on the Examination of Students, presented the following report, which, on motion, was accepted, and ordered to be entered on the minutes,

The Committee appointed for the Examination of Students, beg leave to report,

That they have performed the duty assigned to them as fully as the arrangements have permitted. The examination of the three classes being conducted at the same time, and your Committee consisting on the first day of only five members, one of whom was obliged to be absent by other duties, it was impossible to attend to the examination of more than one class in any satisfactory manner. Under these circumstances it was thought best to confine the attention of the majority of the Committee to the Senior Class, and one member only attended the examination of the Middle Class.

During the second and third days, the number of the Committee being enlarged to nine, a more thorough examination became practicable by the formation of three sub-committees, to whom the three classes were severally assigned. In this manner each sub-committee gave its undivided attention to one class, and reported to the General Committee their judgment of the same. Of the Senior Class nineteen only were examined on the first day concerning the nature, ministry, polity of the Church, and in ecclesiastical history on the period of the Reformation; the second day on systematic theology, by the Professor of that department, and on the first fifteen chapters of the book of Job, by the Professor of Hebrew; the third day by the Professor of biblical learning, on the 1st epistle to the Corinthians, and both the epistles of St Peter. In all these branches of theological learning the Committee have great pleasure in being able to say that the Senior Class sustained their examination with great credit to themselves and to the professors. The Committee were much gratified by the critical knowledge displayed in the Old and New Testaments; but they are sorry to remark, that the students of this class have paid too little regard to the pronunciation of Greek and Hebrew. They consider this of greater importance than at first sight it may appear. A regard to euphony in accent and quantity in those languages, will have a very powerful influence on their pronunciation of English, and on those intonations of voice which will render their public services more interesting and efficient.

The Middle Class were examined on the first day in various parts of the epistles of St. Paul; on the second day, concerning the history of the Church during the three first centuries; and on the third, in different parts of the Hebrew Psalter. The Hebrew examination was decidedly good. Every member of the class examined acquitted himself with credit. The examination in ecclesiastical history was also satisfactory. But the examination in Greek, in the opinion of the only member who attended the same, was deficient. The last remark, however, ought not to apply to all the members of the class; several of whom not only proved that they had been diligent in their studies, but that they had enjoyed the advantage of the best instruction; an advantage of which all might have availed themselves. Not less than six of the members of this class were absent from the examination on the first day; one of these attended on the second and third days. Some of those who were present on the first day were absent on the second and third days. The causes of these absences were, it is presumed, known and satisfactory to the Faculty.

The Junior Class on the first day passed a satisfactory examination in the Evidences of Christianity. Their subsequent examinations on that day were not witnessed by any member of the Committee. On the second day, eighteen were examined on the first fifteen chapters of the Acts of the Apostles, in Greek; and the third day the same number in Hebrew, in the first two chapters of the book of Genesis, nine of the Psalms, and seven chapters in the prophecies of Isaiah. All of them sustained their examination to the satisfaction of the Committee, and with credit to themselves and the professors. The remarks, however, which have been made in the case of the Senior Class, with respect to the pronunciation of the Hebrew and the Greek, are equally applicable to this class. The Committee regret that the result of the whole examination has not admitted of the expression of entire approbation. Perhaps the deficiency in some cases may be attributed to the want of due preparation for admission into the Seminary.

All which is respectfully submitted,

S. Farmar Jarvis,
George Boyd,
John Murray Forbes,
W. H. Delancey,
James Milnor,
N. B. Crocker,
Manton Eastburn,
Mark W. Collett.

The following communication from the Faculty was read,—

"*Resolved*, That the Faculty recommend to the Trustees, for receiving the usual testimonials at the approaching Commencement, the following gentlemen, being all the members of the Senior Class, viz.

Charles G. Acly, Thomas Mallaby, Samuel Buel, Solon W. Manney, Richard F. Burnham, George W. Natt, Henry Fitch, John Noble, Edward Hardyear, David Ogden, Solomon G. Hitchcock, Frederick Ogilby, Nicholas Hoppin, Guy R. Pinching, Orlando Hutton, Ferdinand Rogers, Samuel C. Kerr, Thomas G. Salter, Alfred Lee, Anthony Ten Broeck, Daniel S. Lewis, William White, Alfred Louderback, E. Wilson Wiltbank.

"Of the above, Messrs. Fitch, Hardyear, Lee, Ogden, and Salter, were not present at the late examination before the Trustees; they having been excused on account of indisposition. The Faculty, however, include their names in this recommendation, from the conviction that their examination, had they been able to stand it, would have been satisfactory to the Trustees, and that their general fidelity and good conduct entitle them to the honors of the Seminary."

Extract from the minutes of the Faculty.

Clement C. Moore, *Secretary*,

June 29, 1837.

Whereupon, it was Resolved, That the above mentioned members of the Senior Class receive the usual testimonials on the part of the Trustees, under the seal of this Board.

Resolved, That the testimonials to be conferred at the ensuing Commencement be signed, on the part of this Board, by a committee composed of two bishops, two presbyters, and two laymen, and by as many others of the Trustees as may be convenient.

Bishops Brownell and Doane, Drs. Jarvis and S. Wheaton, Messrs. Newton and Collett, were appointed this committee.

Dr. Delancey laid upon the table the following resolution.

Resolved, That the librarian of the General Theological Seminary be instructed to admit to the privileges of the library upon such terms as the students are admitted, such of the Alumni as are resident in the city of New York, or within ten miles of the same.

Bishop Doane, from the Committee on the Internal Discipline of the Seminary, presented the following report.

The Committee appointed to confer with the Faculty on certain subjects of internal discipline having held several conferences, respectfully report the result of their deliberations.

The first point referred to the Committee was to inquire and report to the Board how far the rules for the internal discipline of the Seminary, passed by the Standing Committee in February last, have been found effective for the well-being of the institution. In relation to this point they have to report, that on inquiry of the Faculty, they were informed, that inasmuch as the regulations were not promulgated to the students until the current week, there had not been any opportunity to judge of their effect.

The second point referred to the Committee was to inquire whether any, and if any, what further rules were necessary for the promotion of the same object. The regulations adopted by the Standing Committee being fully considered, were adopted in part, as they stood, and in part with certain amendments. They are now presented, with two additional regulations, for the approval of the Board, with the recommendation, that if approved, they be enacted as statutes of the Seminary, and promulgated as such. The regulations as proposed by the Committee, after conference with the Faculty, are as follows.

1. "The designation of the students' rooms rests solely with the Dean of the Faculty; no room shall be occupied without his permission. And in the absence of a student the key shall be deposited with the Dean."
2. No stoves shall be put up by the students in rooms provided with grates, unless with the approbation of the Dean.
3. The morning and evening service of the Church shall be used daily in the chapel, at such hours as the Faculty may from time to time determine, except that on Sundays and on such other days as are exempted by section 1 of chapter 8th of the statutes, such service may consist of the form of Family Devotion provided in the Book of Common Prayer, or such other form as the Faculty may select from it. Whenever the daily morning or evening service of the Church be performed, it shall be the duty of the resident clerical professors to officiate, in such order as they may arrange among themselves. On all these services it shall be the duty of the students to attend.
4. All absences from recitations and other exercises prescribed by statute shall be reported by the professors to the Faculty.
5. At each recitation or other exercise, the professor will note the proficiency of every student in the lesson, or other duty which has been appointed; and the Faculty shall lay before the Examining Committee, at the annual examination, the results of such notation in the case of every student through the year. In arriving at the fixed result, the whole deportment of the student, in his connexion with the Seminary, may be taken into account.
6. There shall be two daily recitations in each class, neither of them to exceed an hour and a half.
7. Any student injuring or defacing the buildings shall lose his privilege of a room until such injury be made good
8. The students' apartments shall be visited at least once a fortnight during term time, by the Dean or his substitute.

In regard to the resolutions referred to the Committee on the subject of the absence of students from the Seminary, they report the following resolutions, and respectfully recommend, that if approved they be enacted into statutes.

1. Resolved, That when the Faculty grant leave of absence, or permission to withdraw for a period longer than one month, to any student who is a candidate for Orders, they shall immediately inform the ecclesiastical authority to which he belongs.
2. Resolved, That no student shall receive aid as a beneficiary from two scholarships or other foundations at the same time.
3. Resolved, That no student shall be permitted to engage in the business of teaching while pursuing his studies in the Seminary, without the previous consent of the Faculty, and of the ecclesiastical authority of the diocese in which he is a candidate.

All which is respectfully submitted,

G. W. Doane,
S. Farmar Jarvis,
John McVickar,
W. H. Delancey,
Manton Eastburn.

Whereupon, notice was given by Bishop Doane, that the rules and regulations contained in the above report, eleven in number, were proposed as statutes.

On motion, it was Resolved, unanimously, that their reference to a special committee, as required by chapter eleven of the statutes, be dispensed with.

The minutes of the Faculty, and a book prepared by their Secretary, containing a general list of the students of the Seminary, were laid upon the table for the examination of the Trustees.

On motion, Resolved, That the Board proceed to the election of Treasurer, Standing Committee, and Finance Committee, for the year ensuing.

Upon counting the ballots, the following gentlemen were found to be duly elected, viz.

Mr. E. R. Jones, *Treasurer*,

Standing Committee.

Rev. Dr. Lyell,	Mr. T. L. Ogden,
Rev. Dr. Berrian,	Mr. I. Lawrence,
Rev. Dr. Milnor	Mr. J. Lorillard,
Rev. Dr. McVickar,	Mr. P. G. Stuyvesant,
Rev. Dr. Hawks,	Mr. G. C. Verplanck,
Rev. Dr. Taylor,	Mr. W. H. Harison,

together with Mr. E. R. Jones, Treasurer, and Rev. Dr. Anthon, Secretary.

Finance Committee.

Mr. I. Lawrence,	Mr. P. G. Stuyvesant,
Mr. J. Lorillard,	Mr. W. H. Harison,

Together with the Treasurer.

Resolved, That it be referred to the Secretary and Treasurer to defray all necessary expenses of this annual meeting.

On motion, the Board went into a *viva voce* election upon the nomination previously made, of a Trustee for the Diocese of North Carolina; whereupon,

The Rev. Wm. M. Green was unanimously elected a Trustee.

(*To be continued.*)

From the London Christian Observer.

ON THE COLLECTOR OF THE TEXTS FOR HANDEL'S MESSIAH.

My Dear Sir,—"Præcentor's" inquiry respecting the compiler of the words of Handel's Messiah, is interesting, and not altogether unimportant.

1. It is universally admitted that Dr. Morell furnished Handel with the words of *many* of his oratorios; but it is clear he did not furnish words for *all*.[*] The notoriety, however, of his being Handel's chief resource for words, naturally induced individuals to attribute to him any set of words which they could not certainly attribute to any one else. Hence the vague assertion in Chalmer's Dictionary, that "he compiled the words for Handel's oratorios[†];" as though he had compiled them in every instance. Hence, also, the probability that Mr. Tillard's father referred the compilation of the Messiah to Dr. M. merely from general rumor, and not from special information.

2. "Præcentor" is very properly of opinion that the admirable compilation of Scripture texts in the Messiah argues a great degree of spiritual discernment in the compiler. If this argument be correct, the probability of Dr. Morell being the compiler is not very great; for, though he was a profound philologist, yet, judging from his "Poems on Divine Subjects," and his "Annals of the Life of Christ," the Christian Observer would not consider him a man of spiritual discernment.

3. For which of Handel's oratorios Dr. Morell contributed the words, no writer, as far as I know, has ever stated; but it is commonly believed that they are those which Handel composed after his notable visit to Ireland, and which, consequently, are of a later date than the Messiah.[‡] All these later oratorios are written in a metrical and dramatic form. That they are the production of Dr. Morell is very likely, from what is known of his attachment to classical poetry, and to the Greek drama especially. But, upon examination, few traces of a spiritual mind will be discovered in them. Some of them, as to their subjects, are derived from heathen mythology (e. g. Hercules, Semele, &c.;) others, from the Apocrypha (Susannah, Judas, Maccabæus;) and those which are taken from holy Scripture retain very little of a holy character, (e. g. Samson, Jeptha, Joseph, Solomon, &c.) Now it is evident that in these compositions spiritual thoughts are rarely allowed to breathe. The introduction of such sentiments as the compiler of the Messiah would be mainly anxious to introduce, seems altogether foreign to the writer's taste. Some expressions are incompatible with sound doctrine; and others are not remarkably delicate; while amatory effusions, fit only for an opera, meet the ear at every turn.[§] What I mean you now to infer, is either too plain or too painful to require statement.

4. Who, then, you will ask, was the compiler of Handel's Messiah? In all probability he was the Mr. Jennens to whom your anonymous correspondent refers. He tells you what he has heard from a venerated uncle,—"That the selection was made by a Mr. Jennens, a gentleman of Shropshire; and that the metrical parts were contributed by Dr. Morell." Now, Mr. Jennens, as we shall presently see, was of *Leicestershire*; and there are *no* metrical parts in the Messiah. But the hearsay of your correspondent, when relieved of its principal mistake, becomes a valuable auxiliary to my hypothesis.—What his "venerated uncle" may be fairly presumed to have meant, is this,—that the words of the Messiah were selected by Mr. Jennens, and the metrical parts of Handel's later oratorios were supplied by Dr. Morell. In confirmation of this report respecting Mr. Jennens, I beg to adduce the testimony of a very competent witness, Mr. W. Gardiner, the well-known author of "The Music of Nature." In page 515 of that work, speaking of the words of Scripture[‖] in the Messiah, he says, "These words were prepared by Mr. Jennens, of Leicestershire, the patron of Handel: and in Gopsal Hall, the seat of Earl Howe, they were set to music by this immortal composer." As Mr. Gardiner is himself of Leicester, and a most indefatigable collector of musical facts, his testimony, if not decisive, is at least important.

5. As a sequel to these remarks it may be worth noticing, that Handel was himself no mean judge of what constitutes a good selection of Scripture texts. When some words were sent to him by certain members of the Episcopal bench, to be set to music as a coronation anthen for George II., he was not a little offended, as he thought it implied an ignorance on his part of the holy Scriptures. "I have," said he, "read my Bible very well, and shall choose for myself." His own selection of words, "My heart

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[*] Mr. Pope, for instance, was the author of the poetry in the oratorio of Esther.

[†] Other biographical dictionaries speak more guardedly, and say, "for *some* of Handel's oratorios."

[‡] The Messiah was composed in 1741, when Handel was in his fifty-eighth year. So little was this remarkable composition esteemed in England, that its author went to Ireland, in the hope of gaining for it more worthy success. To the honor of the city of Dublin, Handel returned with ample satisfaction. Every body knows the sequel.

[§] I am not aware that any of Handel's metrical oratorios are ever performed entire in a church or cathedral.—Though they are called "sacred," yet parts of them are so grossly secular that common decorum reserves them for the concert-room.

[‖] It is remarkable that the Messiah, and the Israel in Egypt, the only oratorios of Handel which have Scripture words, are universally esteemed his finest compositions. So true is the observation, that, "whether for the orator, the poet, or the musician, there is nothing like the Bible."

is inditing of a good matter," &c., was very judicious; and the music of that anthem is some of his best. Handel throughout life was a man of blameless morals; and towards the close of his days manifested, as his biographer states, a deep sense of true religion. He was a Lutheran by education, but never declined a general conformity to the Church of England. In conversation he frequently declared the pleasure he felt in setting the Scriptures to music,[*] and the edification which he especially derived from the contemplation of the Psalms. It is said that a friend happened to call on him when composing the Messiah, and found him in the act of setting to music those words of Isaiah, "He was despised and rejected of men;" but so overwhelmed was he at the touching and pathetic character of them, that he wept profusely, and even sobbed aloud. The very style of that admirable composition is sufficient to render the anecdote credible, while we may hope that the feelings of the great composer were not merely sentimental. Dr. Warren, who attended him in his last sickness, states that he was perfectly sensible of his approaching dissolution; and that, having always been impressed with a profound reverence for the doctrines and duties of the Christian religion, he had most seriously and devoutly wished, for several days before his death, that he might breathe his last (as he actually did) on Good Friday, "In hopes (he said) of meeting his good God, his sweet Lord and Saviour, on the day of his resurrection;" meaning, the third day, or Easter Sunday, following.

Astley Rectory, Worcestershire.

[*] What Mr. Hodgkinson states of a Dr. Nichols *may* be true, without, however, any reference to the Messiah, as Handel's anthems comprise eight volumes, folio; and, besides the Esther, he had composed four other sacred oratorios (Deborah, Athalia, Israel in Egypt, and Saul) before the Messiah came out.

To save trouble to such of your readers as are interested in the inquiry by whom the selection of the words for Handel's Messiah was made, (and, indeed, every thing relating to this wonderful composition will be interesting to many persons,) you may, if you please, refer them to the third volume of Nichols' Literary Anecdotes, page 121; where there is a long note (appended to the mention of one of the publications from Bowyer's press in 1772,) respecting Charles Jennens, Esq., of Gopsal, in Leicestershire. In Crosse's "Account of the Yorkshire Musical Festival in 1823," page 278, there is a note, giving some of the particulars in Nichols, and referring as above, for a "full and curious account of the worthy but singular person by whom this admirable selection of Scripture texts appears to have been really made." It has been the practice at some (possibly all) of the cathedral festivals, as at the ancient concerts in London, and in other instances, to insert in the books of performance of the Messiah, at the end of every passage, a reference to the Scripture text. The selection of words itself is a divine compendium, worthy of study. Whatever may be said of musical festivals, it is gratifying to observe the general estimation in which this oratorio is held; for at most, if not all, festivals, the Messiah attracts the largest audiences.

Dr. Morell wrote several of the metrical oratorios of Handel; two or three of them were written by Mr. Samuel Humphrey: Samson is partly from Milton, with alterations and additions, said to have been made by Mr. Newburgh Hamilton.

In corroboration of the testimony of those of your correspondents who state that it was Mr. Jennens, of Gopsal, that compiled the texts for Handel's Messiah, permit me to add the assertion of two friends, who have now joined the chorus of the redeemed, "Worthy is the Lamb," &c. One of these was the late Rev. C. I. Latrobe, who had seen a letter from Handel to Jennens, in which he says, "I have begun to compose *your* Messiah," &c., &c. The other was the late Thomas Park, Esq., of Hampstead. I quite concur in Præcentor's expression of feeling on hearing the sublime music in this masterpiece of Handel, and admire with him also, the knowledge of Scripture and the judgment with which the selection is made. It appears to me improbable, on this view of the subject, that any second person could have been concerned, not only from the uniform excellence of the selection, but from the arrangement of the three parts; the first containing the Prophecies; the second the Accomplishment, in the Saviour's sufferings; and the third the Triumph. It seems to be the effort of one expansive mind.

I am informed that the late Chamberlain of London, R. Clark, Esq., who lived in Handel's day, had a copy of his letter to Jennens, which is probably in the possession of some one of his family or friends.

COMMUNICATIONS.

For the Churchman.

THE CHURCH MISSIONARY SOCIETY.

NO. I.

Mr. Editor,—When, in 1835, it was announced to the world that the Protestant Episcopal Church in the United States had formed itself into a missionary society, and that every baptized individual in the same was to be a member of this society, there were few hearts which did not rejoice at the noble stand thus taken by the Church, and but few who did not feel proud of the privilege to which his church-membership entitled him. Concerning the manner in which the funds of this society were to be raised, there was, however, a much greater difference of opinion. What appeared as the plan best adapted for procuring funds to carry out the views of the society was adopted. It has now been two years in operation, and that it has in a measure been found inadequate to accomplish the object for which it was adopted, is evident from its having in a measure been abandoned. It was not to be expected that a plan of operations of such an extent could at once be perfected. It was not until it was seen how that plan would answer, that it could be said to be the fixed resolution of the society to adopt it as a permanent part of its system. Until the plan was thus proved to be adequate, it could only be considered in the light of an *experiment*—an experiment, however, totally separate from, and not in the least affecting the exalted principles on which the society, as at present organized, rests. And if, after subjecting it to the test of two years' experience, it has been deemed expedient to alter its plan of raising funds in some particulars, it is not only not an abandonment of any *principle*, but it is the course which wisdom dictates as the most prudent to be pursued; for the extreme of folly is to persevere in error after it has been discovered. That the Domestic and Foreign Secretaries have done their duty, is conceded on all hands. They have been faithful stewards: but if with all their faithfulness and assiduity they have not been able to accomplish all that the society contemplated could be done when they were appointed, it is not to be expected that more will be done by their successors in office, until we can find men more faithful and efficient than those who have already served us; which we hesitate not to say cannot be done.

I am no friend, Mr. Editor, *to change;* and, in the present age, when old principles are forsaken for every novelty which the imagination of man can devise, to advocate a change, (and especially one pregnant with consequences to the Church,) is dangerous. For several months I have entertained the opinion, that the present plan of raising funds would not answer, but I hesitated to start any objections to it, judging that if it did not succeed those who possessed the power would either remedy the evil, or attempt to do so. In this I have not been disappointed, as late events have shown. But on what are we venturing now? Is the system of diocesan agents to be a permanent one, or is it only another experiment? I presume the latter; for it is not known as yet how it will answer, nor is it known how it will harmonize with other features of the society. And if it does not answer, (and there are some who think it will not,) what then is to be done? Are we to resort to one experiment after another, and make one change after another, until we have hit upon that scheme of operations which shall insure success? That this plan could be adopted, and that by frequent experiments such a result could be reached, is not to be denied. But, in the mean time, what becomes of the society? That would most justly be charged with fickleness, and lose the confidence and respect of the Christian community; and, besides, missionaries, especially for the foreign field, could not be obtained, when there would be necessarily so great an uncertainty attending the operations of the society. And beyond all this, as every new measure would have its particular opponents, as well as its particular advocates, there would be a host of parties raised in the Church, by which the existence of the society, as at present organized, would be jeoparded, and so much ill-will and rancor generated, that it would be extremely difficult, if not impracticable, to adopt any one plan which would meet the approbation of a large majority of the Church or of its representatives. Nor would the evil stop there; for many would refuse their contributions, either from their zeal being cooled, or by making it a pretence that they did not approve this or that plan which the society may have adopted.

That we have not taken counsel from our fears, nor been led away by the desire of advocating some fanciful hypothesis, in the view we have taken of this subject, we shall adduce proof to confirm some of the assertions made respecting it. As far as I can collect, there are *five* systems of raising funds for the society, either sanctioned or recommended.

1. By means of the Domestic and Foreign Secretaries visiting the different churches.

2. By means of an agent or agents to be employed by each Committee in any diocese.

3. By means of the appointment of one general agent, as well as a secretary, as recommended in the Report of the Foreign Committee.

4. By means of proposing "to each state and territory to raise in the next twelve months, for the domestic missionary funds, a sum commensurate with its means, and with the wants of this department." And it is further proposed, that "some one, two, or more of the clergy in each state or territory, as the case may need, be engaged especially to promote, by their influence, exertions, and information, the gathering of the amount, and to communicate with the Committee from time to time upon the progress made." This plan is proposed in the Report of the Domestic Committee.

5. The Report of the Domestic Committee says, "A plan of systematic charity, heretofore recommended by the Board, and adopted with great success by several congregations, *must become general in our churches.* Monthly or weekly offerings seem to be the best plan that could be devised, to insure a stated, permanent, and abundant supply." This may not be exactly considered as a distinct proposal; but certainly if it be adopted throughout the Church, it would render unnecessary an "extended system of agencies."

Although the suggestions in these extracts are valuable, and deserving of great attention, nevertheless, we learn from them the important fact, that *no fixed system for raising funds has as yet been adopted by the society.* Nor is this all: a fact of far greater importance is yet to be noticed. The Report of the Domestic Committee says, "During the past year, it will be perceived, a large proportion of the funds for Domestic Missions has been raised by special collections made by the Secretary and General Agent. *But little reliance, it is thought, can be placed on this mode of replenishing the treasury the coming year,* in the present deranged state of the currency throughout the country. Many large and liberal collections, like those heretofore made, will not, the Committee fear, be likely to occur again for a long time to come." For these reasons, as likewise for those before mentioned, we consider this a most eventful crisis in the concerns of the society; and we most fully coincide with the opinion of the Domestic Committee, that "*by no partial, transient mode can the Church ever come up to the standard of duty which her divine Master has assigned her.*" And not only will she not come up to the standard of her duty, but by depending on partial, transient, and temporary schemes for the means of sustaining the operations of the society, she will jeopard its very existence. In this crisis of its affairs, the society needs not only the collective wisdom of the Church for its guidance and direction, but also the fervent prayers of all its members, that He to whom belongs the gold and silver of the earth, and who controls the hearts of the possessors thereof, will lead them to the adoption of such a system of measures, that every member of the society may be induced to give according to his ability, and its financial concerns be fixed on a permanent basis.

Entertaining these views, Mr. Editor, and at the same time feeling satisfied that the only remedy for the evils of which we have been speaking, would be the adoption of some plan of operations by which the benevolent objects of the society could be accomplished, and which would carry with it a high degree of probability of its being permanently useful, we shall venture to suggest one, which it is believed will not meet with the disapprobation of a large portion of the members of the society; which opinion we are led to form, from its harmonizing in many of its features with the valuable suggestions made in the reports of the Domestic and Foreign Committees. In suggesting this plan, however, (which will be the subject of a future communication,) all intention of dictating unto others, or of interfering directly or indirectly with the operations of the society, is expressly disclaimed.

SAVONA.

For the Churchman.

Mr. Editor—Allow me to present your readers with the following passage from the pen of the same English divine whose remarks on baptism in private houses, and on publicly catechising, formed the subject of my former letter; and I know not which they will admire most—the eloquence of the language and the beauty of the illustrations contained in it, or the soundness, the justice, and the liberality of the sentiments.

"It is not an uncommon idea, and arising possibly from a wholesome fear, that the Church is in danger. To me, I confess, there appears nothing in the aspect of the times, no threatening cloud in the political sky, to create or justify alarm. In the diffusion of knowledge, in the progress of intellect, in the elevation of feeling, in the almost omnipotence of public opinion, I seem indeed to hear the sound of a rushing mighty wind, but cannot tell whence it cometh, or whither it goeth.

"Peradventure some minister of grace may be abroad on a purpose of mercy to the Church: and if so, prepare we to wrestle with that mysterious power till we obtain the blessing.[*] Be it ours to conciliate its alliance, to consecrate its influences, to direct its energies, and devote them to the service of virtue. And this we must do by meeting it, on our parts, with a corresponding tone of professional sentiment;[†] a broader and deeper cultivation of professional learning; an exacter attention to professional duty and discipline; but especially, and above all, by a more fervent charity among ourselves, and by a personal and paternal superintendence of the national education. The Church of England never sought for stability in ignorance or intolerance; it is founded on the everlasting basis of knowledge and liberality. Its strength and prosperity, under Heaven, rest on character; and till it shall cease to deserve that support, the common sense of the country, informed and enlightened as it is at the present day, will protect it against any attack of puritanical phrensy and revolutionary violence."

For the truth and justice of these sentiments, we may confidently appeal to the convincing testimony which is afforded by the circumstances of the age. At no period of history was the public mind so enlightened, the spread of knowledge so universal, or the sentiments and feelings of men so unfettered by antiquated prejudices, or so free from an undue prepossession in favor of the opinions of ages which are past. And yet at no period did the Church of England stand higher in the public opinion, or was more firmly rooted in the affections of the people at large. Pure and apostolical in her doctrine,—primitive in her discipline,—foremost in the works of piety, of knowledge, and of charity,—and distinguished by a general spirit of moderation, which "maketh even her enemies to be at peace with her,"—the Church of England probably had never so little to dread either from the violence of adversaries from without, or from dissensions within her own pale. Let us consider what has been done within the last thirty years in her support *at home*,—in the increased number and accommodation of churches,—in the prodigious march of public education within that period,—and in the unexampled prosperity of those religious societies which are most intimately connected with her, and have been formed expressly for the purpose of propagating her pure faith and doctrines at home and abroad. A few years have seen her established in the eastern and western hemispheres; and even in what a few years ago would have appeared a most unpromising soil, the march of education and religious knowledge is begun. She has sent forth in the glorious work the best and choicest of her sons: a few short years have seen some of her most illustrious champions fall in the glorious cause. The names of Middleton and Heber will long live in the annals of that Church, of which they may be called the founders; what has been said with great truth and eloquence of the first of these illustrious names, may be applied to Heber, to James, to Turner, and to Corrie.—"Their names will be handed down in inseparable connexion with the rise of our ecclesiastical establishment in India, and be pronounced by multitudes with reverence in after times, when that which was but now a small seed, and is still a tender plant, shall become a mighty tree, and all the inhabitants of our eastern empire shall rejoice beneath its shade.[‡]

"Away then, (to adopt the eloquent language of our writer,) with visions of unreal terror. To the eye of faith a brighter destiny is revealed; a boundless horizon of duty and happiness is set before us. In either hemisphere, Episcopacy has raised her mitred front, and charity has gone forth from our sanctuary into the dark and cruel places of the earth, to comfort and to ransom—to civilize by education, and to bless by religion. A Church, which is thus employed as a special instrument of divine Providence, will, we humbly and confidently trust, itself experience the special love and protection of divine Omnipotence. Surely, like its heavenly founder, it will increase in wisdom and stature, and in favor with God and man:[§] surely, we may hope, the devout and patriotic prayer of each of her sons will be ratified by the fiat of our common Father—'Esto perpetua.'"

It is needless to offer any apology for the length of these extracts, they speak for themselves and require no commendation to be bestowed upon them.

I am, Mr. Editor,

NEOMISOS.

[*] Genesis xxxii. 24.

[†] Bishop O'Beirne, pp. 228, 384-387. Bishop Middleton, Church in 1819.

[‡] Bishop Kaye's Sermon before the Society for the Propagation of the Gospel.

[§] Luke ii. 52.

For the Churchman.

DIOCESAN SOCIETIES.

The time is fast approaching when a meeting of the Convention of our Diocese will be again held in this city, and the different parishes be expected to report their doings in furthering the commands of their divine Master, "Go forth, ye heralds, in my name." How truly gratifying will it be, if on that assemblage of the pastors and delegates of our numerous parishes, it can from all of them be said "We have done what we could;" we have contributed of the substance with which God has blessed us towards the supply of missionaries to our waste places, and to the education of our youth to fit them for their high duties; we have aided in sending the Bible and Prayer-book to our poor and destitute, and the humble tract to the cottage, the wilderness, the towns, and cities throughout the land, to benefit the pious, bring reflection to the thoughtless, and reclaim the profane and infidel to the duties they owe their God and Saviour.

The anniversary of three of the oldest societies of our Church is near at hand, shall that anniversary record the liberality of Churchmen, or the mortification of indebtedness, apathy, and neglect?

It will not be forgotten that the last report of the Education and Missionary Society stated, "The present work has been that of a *few* individuals, and of the small donations of not half the parishes." A special appeal, to prevent the necessity of reducing the number of missionaries, was made at the Church of St. Thomas, and most generously responded to, conclusively showing that Episcopalians will give to the necessities of their beloved Church, when its wants are made known to them.

If every pastor will make a "systematic appeal" annually for each of the societies of our Church, to their congregations, ample funds will unquestionably be forthcoming for them all; but when numbers neglect so to do others who have been forward in the good work get discouraged. Laymen naturally look to the clergy to lead in all cases of interest to the cause of religion, and to give information of the benefits resulting from the planting of missionaries, distribution of Bibles, Prayer-books, and Tracts, and the pecuniary wants for the promoting of those objects, and unless the clergy do perform this sacred and important duty, it cannot be expected that the laity will see the necessity of their contributions. The distress of the times, however justly appreciated, will not by any right-thinking minds be urged against attempts to make collections for objects so important.

Let each pastor throughout the Diocese, who may not yet have done so, make an appeal to his congregation for each of the societies—Education and Missionary, Bible and Prayer-book, and Episcopal Tract, before the meeting of the Convention, and he will meet with an ability and disposition to give beyond his expectations, or I am greatly mistaken.

EPISCOPALIAN.

THE CHURCHMAN.

SATURDAY, AUGUST 12, 1837.

KENTUCKY CONVENTION.—The journal of this Convention forms a pamphlet of ninety-eight pages, more than twenty of which are occupied with the charges and specifications, prepared with a view to the presentment of Bishop Smith for trial. This event was to have taken place during the present month; but from the following notice, it is probable that it will be yet longer deferred.

We have received a copy of the Journal of the ninth Convention of the Protestant Episcopal Church in the Diocese of Kentucky, and confess that we have read it with emotions of unaffected sorrow and deep anxiety for the welfare of our Zion in that distracted Diocese. We have indeed been long aware of the existence of serious difficulties in the Church of Kentucky. But we have studiously avoided any allusion to them in our columns, from a conviction that no good could possibly result from spreading them before the world; and from a desire to avoid even the appearance of espousing the cause of either party at issue. Besides, from our love and respect for the Bishop of that Diocese, on the one hand, and from our esteem for individuals who are opposed to the Bishop, and our regard for the best interest of the Church on the other hand, we had been led to hope that some measure would be proposed by one or the other party, which would result in the amicable adjustment of the existing difficulties and the restoration of peace to the Church. But the proceedings of the late Convention force upon us the conviction that matters have come to a crisis, and that nothing can allay the angry elements and bring order out of the existing confusion, short of an ecclesiastico-judicial investigation. Such an investigation it appears from the Journal, is immediately to take place; the Right Rev. C. P. McIlvaine, the Right Rev. J. H. Otey, and the Right Rev. J. Kemper, having been appointed and constituted by the Convention a court for the trial of Bishop Smith. The trial by vote of Convention, is to be held in the city of Lexington on some day previous to the first Monday in August next. May the great Head of the Church grant the result of this trial to be such as shall conduce to the furtherance of his glory and to the advancement of his kingdom.[*]—*Gambier Observer.*

[*] We are informed that the trial of Bishop Smith cannot take place as soon as was anticipated by the Convention. One reason of this is, that the notice and the Journal of Convention containing the charges and specifications were not received by Bishop McIlvaine in season to give the requisite summons to Bishops Kemper and Otey. But further than this, doubts have arisen as to the legality and binding force of any proceedings on the part of the court, based entirely upon the mere resolutions of the Kentucky Convention, and without the existence of any canon of the Church in that Diocese prescribing the mode of trying clergymen.

PUBLICATION OF THE ASSOCIATE ALUMNI.—The publication for the current year of the sermon and essay delivered at the anniversary meeting appears in the same neat and attractive form as those which have preceded. The sermon, by the Rev. Mr. Haight, from Matt. v. 13, "Ye are the salt of the earth," &c., evinces a just and feeling appreciation of ministerial duties. The influence of the ministry for good or for evil is exhibited from several considerations drawn from the fundamental principles of human nature and the constitution of society. They are the recognised ambassadors of Heaven, the teachers of morality and religion, the friends and counsellors of their fellow-men, and in these capacities have ever been regarded with deference, and exerted a powerful influence on the character of their age. One of these subdivisions sets forth a consideration not generally estimated at its true worth, and affords at the same time a pleasing specimen of the style of the discourse.

"The ministry are often the advisers and counsellors of their fellow-men in matters of the greatest weight and deepest moment.

The pastor, in theory, is the friend of his people—their guide, their helper, their comforter; and very often he is so in practice. Is one of the flock in distress and perplexity, to whom does he repair to unburden his mind and seek relief? Does sickness or death fill a house with mourning and lamentation, who is looked to for the word of sympathy and consolation? To whom does the child of misfortune, the stranger, the widow, and the fatherless go, sure of affectionate interest in their welfare? Upon whom does the departing spirit call in order that she may the more calmly enter the dark valley of the shadow of death? Brethren of the ministry, from your own experience, you know full well,—It is the minister of Christ. And can we thus mingle with our fellow-men,—be with them at seasons when the heart is most open,—become associated with their tenderest, holiest thoughts,—be remembered as the kind and sympathizing, the active and judicious friend, without of necessity obtaining a hold upon their hearts which will last while life endures? This must be so until the nature of men is changed."

Under the second head Mr. Haight considers the leading truth of his discourse, as illustrated and confirmed by all history. For this purpose he takes a rapid view of the history of the Church before and after the coming of our Saviour, and shows that the morals and happiness of the people corresponded with the piety and fidelity of the ministry: the people degenerating into vice and irreligion only when their appointed teachers and exemplars had proved unfaithful to their trust. We incline to think that Mr. Haight (under the guidance, however, of authorities in good repute) has stated the fact of the early and general corruption of the Christian Church far too strongly; though, unhappily, even in the most favorable view, there has been abundant proof of the miseries entailed on society by an unfaithful ministry.

The concluding part of the sermon will be read with particular interest, and is truly an eloquent enforcement of the foregoing principles on the heart and conscience.

"You see, then, Brethren of the Associate Alumni, that in our collective and individual capacity, we must make and leave a deep impression upon our generation for good or for evil. Before this can be prevented the principles of man's nature must be entirely changed. Yes, brethren, like all who have gone before us in our high and holy calling, we are wielding a mighty influence. As ministers of the Church of Christ, we cannot avoid doing so. This responsibility is placed upon us by our Master, and we cannot free ourselves from it. Whatever may be our circumstances, characters, or attainments, the case is the same.—Whatever we do or say tells upon the fortunes of the Church—upon the destiny of the age.—We may imagine ourselves to be too young, too inexperienced, and too insignificant, to have any share in this influence; but it is not so. The men of after times will not think so; the great Judge of all will not so decide. In the glory or in the disgrace we shall all share; for we are all, by the course which we are pursuing, either twining for the Church a crown of honor, or weaving for her a mantle of shame. And, surely, brethren, there is nothing in this thought to puff us up as if our importance was very great, but much to weigh us down as sharing in so tremendous a responsibility. If we are disposed at any time to plume ourselves upon our high station and the influence attached to it, we have only to think of the tribunal of Christ and the account we must there render, not only of our own souls, but of the souls of others. Oh, brethren, it will not excuse us in that dreadful day that our ministry was not positively injurious, but only inefficient; that it was fraught with no actual, immediately perceptible injury. The talent was not given us to be laid by in a napkin, or to be buried in the earth, but to be used for the Master's honor and benefit, in preaching Him and his Cross to perishing sinners; and if we fail to do this, we must expect the doom and the punishment of the unprofitable servant. There is no ground, then, for vain gloryings and exultation in our office. It is too onerous, too intimately connected with the eternal state of thousands of immortal souls to admit of this. Rather should we ever remember the solemn monition, "Be not high-minded, but fear."

And, brethren, if we are 'the salt of the earth,' appointed by Christ as his instruments in purifying and ennobling our race, can we keep too careful a watch over ourselves, or be too active in our holy duties? St. Paul exhorts Timothy to 'be instant in season, out of season;' to 'watch in *all* things,' to 'make full proof of his ministry,' and 'to take heed unto *himself*, and unto his doctrine.' And in accordance with these apostolical injunctions, at the holy altar we have solemnly vowed to be diligent to frame and fashion our own selves and our families according to the doctrine of Christ, and to make both ourselves and them, as much as in us lieth, wholesome examples and patterns to the flock of Christ.

Every thing that is done by us, then, should be done with a remembrance of the great purpose of the ministry, and with the design of promoting it. In every matter we should strive to elevate the tone of feeling and action in society. We should ever be the advocates—both by precept and example—of a lofty, manly, generous course both in sentiment and action; and ever be the uncompromising opponents of the sordid, grovelling spirit which is too apt to have sway in the world, and which is so rife in the present age. It is not only in the pulpit that the influence of the clergy is felt. They mingle continually with their fellow-men in the walks of life, and there also have their influence. They are working therefore both for time and eternity—for the present as well as for the future state of mankind. Hence, in every thing pertaining to society we should take a deep interest, and be always careful to be found on the side of true honor, strict integrity, and high and noble purpose.

And what encouragement, brethren, have we in the thought that in all our efforts for the present and future well-being of our fellow-men, we have the sure promise that they shall not be in vain. We have many and powerful helps in our labors. We do not strive single-handed. We are surrounded as it were with a strong body-guard, upon which we may rely with confidence in the hour both of work and of conflict. The nature of our office, our claims, our duties, all harmonize with the principles of man's nature. Others have trod in the same path before, and have been eminently successful; and, above all, Christ himself has promised to be with us, to animate and to strengthen us. Let us not then falter when discouragements arise and difficulties thicken about us. We know who has called us to this work. We know the advantages which we possess for prosecuting it. We know that others have rejoiced in success. We know the faithfulness and power of Him whom we serve; and we know that there is laid up for us, if we persevere unto the end, a crown of righteousness.

But, be it also remembered, brethren, that if we do not act in the true spirit of our calling, many of the instruments which have been placed in our hands that we might with the more ease and the more effect labor for the welfare of our brethren, will of necessity be used to their detriment,—perhaps to their final ruin. We cannot be without influence. And if we are not as the ambassadors of Christ, and through the influences of the Spirit, elevating souls from earth to heaven, we are depressing them to hell; and if they perish, the blood will be required at our hands. 'Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.'"

The ESSAY, on "the Correlative Action of the Law and the Gospel," is a production of great ability; remarkable for the unity, arrangement, and relevancy of its matter, and the nervous elegance of its style.—It would be difficult to do it justice by a critical analysis, and we therefore prefer giving the following extract, in which a very important truth of Christianity is, as we think, not only ably but very correctly exhibited.

"The doctrine of the atonement has often been unfortunately conceived of and exhibited as though the sacrifice of Christ were the instrument of *exciting* the Divine compassion and *producing* the Divine mercy towards sinners. The Son has been represented as the compassionate friend of the human race, interposing to avert the consequences of the Father's inveterate and unrelenting severity, and procuring from him a reluctant consent to pardon the objects of his unmingled hatred and abhorrence. Such views rob the Father of the attribute of mercy, cloud him with an aspect of austere and forbidding sternness, and expose that primary truth of Christianity, the vicarious death and sufferings of Jesus Christ, to the cavils and objections of acute and discerning opposers. The true mode of representing the effect of the atonement is to exhibit it not as *exciting*, but as *expressing* the Divine mercy; not as originating or drawing out a disposition to pardon and save the guilty, which before did not exist or was dormant in the Divine bosom, but as manifesting its prior existence and operation, as providing a channel through which it may safely, and honorably, and effectually flow out, and spend its exhaustless fulness in rescuing from destruction the objects of its affectionate solicitude. This sentiment is forcibly and beautifully expressed in those words of St. John, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have eternal life.' 'Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' The end and design then of the propitiatory sufferings of the Redeemer was not to excite compassion in the bosom of God, but to let forth compassion from the bosom of God; not to render God merciful, but to make it practicable for him to exercise his merciful dispositions without weakening his authority and compromising his justice and veracity. All the resources of infinite wisdom were pressed into the service of infinite love, to devise a solution of the difficult problem, how this ruling principle of the Divine character might have scope for its free and unfettered operations, without impairing the influence of infinite justice. The result of its mighty labors is 'the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins;' 'That he might be just and the justifier of him that believeth in Jesus.' The atonement then is not a tribute of justice to mercy; it is mercy's tribute to justice. Mercy, had there been no antagonist principle, would gladly have executed its benevolent purpose in the free and full pardon of every offender, without 'the precious death' of the Son of God. The express design of the redemption is to maintain the law in which the principles of eternal rectitude are embodied, to protect the government of God in the exercise of mercy, to be a memorable expression of the Divine displeasure at sin, and assure the universe of Jehovah's settled and unwavering determination to continue through the extent of eternity that system of moral government, which a benevolent regard to the happiness of his subjects, originally induced him to institute and fortify with penalties. God, in giving his Son to die for the sins of the world, and in justifying the sinner through faith in his blood, is to be contemplated as the moral governor of the universe, framing, executing, maintaining the principles of his government with an intelligent and benevolent regard to the interests of his subjects, constituted by him in the day of their creation voluntary agents and arbiters of their own destiny. His law is not an arbitrary expression of his will, bound upon them by the hand of power; but a rule of life, assigned them for their especial benefit, and made obligatory in order to make their happiness more secure and permanent. The penalty of the law, tremendous as it is, is simply an expression of the sense which God entertains of the importance of the law and of obedience to it, designed to certify his subjects of his benevolent determination to perpetuate so great a blessing, and adequately impress their minds with the necessity of a strict and cheerful conformity to its kind requisitions. There is in it nothing vindictive or selfish, nothing like a resolution to trample down opposition and exterminate resistance, and build the fabric of power on the ruin and misery of the disobedient; but simply a fixed purpose to guard what is valuable and preserve what is precious, and protect the loyalty and peace of the true and faithful, though at the expense of the merited destruction of the insubordinate. The redemption is only a remedial expedient to effect the same purpose in another way; a substitute for the full execution of the penalty, by a transfer of suffering from the persons of the offenders to the person of their exalted and voluntary representative; a device to accomplish the ends of public justice in sustaining the law, and preventing transgression without the actual execution of the penalty upon transgressors. This the mercy of the Father appointed, and the mercy of the Son executed; that while compassion might reach its largest desires, the law in its majesty, strictness, and unalterable obligation might be 'magnified and made honorable' in the eyes of all intelligent beings, and remain at once the eternal rule of their duty, and the eternal security of their happiness."

MASSACHUSETTS.—The journal of the Convention of Massachusetts is also received with its full and correct *abstract of parochial reports*,—a feature in which we wish that other journals resembled it. The number of baptisms during the year has been 474, communicants 2102, confirmations 209, and burials 205. Of the parochial reports, we select those respecting the free church at Boston, and the school for moral discipline, as especially worthy of attention.

Free Church, Boston.—In the good providence of God we are allowed to record the beginning of another church in Boston, with encouraging prospects of usefulness. The service was commenced in the beginning of February last. It originated in the supposition of there being an opening for the establishment of a church at the south part of the city. In particular, it was found that there was a numerous class of persons for whom the benefits of a *free* church were demanded. It was definitely ascertained that there were about three hundred adult persons without regular places of worship in the southern section of the city within convenient distance to be gathered into one congregation. One hundred children were found needing to be brought into a Sunday school. One-third of the whole number of people were found to be of our own communion, from education, early influence, choice or other cause, and in about equal numbers American, English, and Irish. The indications of divine Providence in the ascertainment of these facts, were such, as could not well be passed by without an effort on behalf of those thus found to be in such spiritual destitution, and for advancing the interests of Christ's Church. The attempt has been thus far successful, as well as productive of good in a degree correspondent to, not to say beyond our anticipations. The congregation worship in Tremont street, in ward room, No. 11, the free use of which is had. Through the liberality of friends in and out of the city, the room has been furnished with seats and Prayer-books. It is very commodious, pleasant, and of easy access. The use of an organ is secured from a friend of the Church, a choir formed, and the services of an excellent organist gratuitously rendered. The congregation has averaged in attendance about 100 persons. For some Sundays past it has been larger. A Sunday school was organized, which has increased from eighteen to upwards of seventy children, under a competent number of teachers. A sewing circle has been formed for the benefit of the school. The communion has been administered three times—first, on Easter day, to sixteen persons; again, on the first Sunday in May, to twenty-two; and the present month, to a like number. Besides the services of Sunday, a lecture is held regularly on Wednesday evenings, which is well attended.—The sum of seventy-two dollars has been contributed, beside a few subscriptions made, partly by persons in the congregation, and in part by persons out of it, to sustain the service of this church. It is a charity well worthy the support of the pious followers of Christ, who would according to his command, have the Gospel preached to every creature. Two adult persons of decided piety have been baptized. Others have been awakened, through God's grace, to a sense of their religious duties and an attention to their highest, their eternal interests. We labor, pray, and with faith in Christ's promises, look for the prosperity and prevalence of his kingdom.

Report for four months and a half, from first of February—Baptisms, 6; adults, 2; infants, 4. Communicants, 36. Burials, 2. Marriages, 2. Sunday school scholars, 72; teachers, 11.

SAMUEL MCBURNEY.

School for Moral Discipline.—This school has now been in operation three and a half years, during which time 235 boys have been members of it. The past year the school has been divided into senior and junior departments; the senior department being under the immediate direction of the rector, together with the supervision of the whole. There has also been connected with the school a free department for orphans and the sons of widows, who are unable to support themselves at school, and who require more than ordinary moral discipline. The whole are boarded, clothed, and schooled, some of them without pay, but most of them pay one dollar per week. The intention is to make the income of the senior department pay the deficiency of the free department. There are now forty-four boys in the free department, making one hundred in all. Besides the rector, there are six instructers in the English branches, a teacher of the Latin and Greek languages and mathematics, a teacher of Spanish and drawing, and a teacher of French. We have the services of our Church in the chapel on Sundays, the administration of the ordinances and a lecture and prayers on Wednesday evening. We had services on Wednesdays and Fridays during Lent, and every day of Passion Week, with the observance of abstinence and fasting as required by our Church. The religious effect of this holy season has been highly beneficial.

We have this year adopted the plan of weekly offerings. To connect the school visibly with the church, it has also been placed under the direction and government of the Bishop; the Rev. Dr. Wainwright and Hon. Josiah Quincy, jun. being associated with him as visiters.

For the regular performance of the daily religious services of the school, a *liturgy of the day* has been adopted, and a copy of which is laid on your table for inspection.

There have been four baptisms, three received to the communion, and $345 paid to missionary and charitable societies.

Signed, E. M. P. Wells.

Journal of Delaware Convention.—We have received this journal and shall publish in our next part of the proceedings, together with the address of Bishop H. U. Onderdonk. Appended to the journal are the constitution and canons which were adopted at the last Convention, having been reported and acted on in Convention of the preceding year. Of the importance of the topics embraced in the following canons, there can be no doubt; but some of them, we believe, have not before been made the subject of special legislation.

Canon IV.—*Parochial Visiting and Instruction.*

Section 1. It shall be the duty of every clergyman having charge of a parish or parishes, to visit each and every family of the same, by calling at their houses respectively, at least once in every year, unless prevented by sickness or other sufficient cause. It shall also be the duty of every such clergyman to instruct the children of his parish or parishes in the Catechism of the Church, and, if deemed expedient, in one or more of the catechisms now in use in the General Protestant Episcopal Sunday School Union, on every Sunday he officiates, at least six months in the year, to be designated by him at the period or periods of the year most convenient for assembling the children.

Section 2. On notice being received by a minister from the bishop, of his intention to visit the parish or parishes of said minister, it shall be his duty to give notice thereof to his congregation or congregations on their first meeting thereafter for public worship; and also, immediate notice thereof to the members individually, as opportunity may offer. He shall also, on the said occasion of public worship, invite the children of due age, and others not confirmed, to advise with him concerning their coming to that holy ordinance; and he shall diligently and faithfully prepare them for the same; and he shall be ready to present for confirmation those who shall have been previously instructed and prepared.

Section 3. Every minister of a parish shall encourage the formation of Sunday schools, and the efficient prosecution of instruction in them, in conformity with the principles of the Protestant Episcopal Church. And he shall report the number of scholars and teachers in his annual parochial report.

Canon V.—*Explaining the Liturgy.*

As the edification of the people depends greatly on the orderly and devout celebration of public worship, it is hereby recommended that each minister, from time to time, explain to his congregation or congregations the liturgy of the Church, either in regular sermons, or by occasional addresses, laying before them the beauty, order, and fitness of its several parts, and urging them to a due observance of the rubrics.

Canon VI.—*Instruction concerning the Eucharist.*

Every minister shall, some time before his administering the holy communion, appoint a day on which all those who intend to be communicants, and who have not communicated before, may assemble, that he may converse with them on the subject, and be satisfied as to their worthiness to partake of that ordinance.

Ourselves.—We are again reluctantly compelled to call the attention of delinquent subscribers to the state of our affairs, and to solicit their co-operation in the attempt to sustain our journal. The Churchman has been published for nearly seven years, and each year the amount due from subscribers has accumulated, until there is now a sum of about $7,000 due on its account to the institution. This large amount, in the peculiar state of our affairs, is much needed; and when it is considered that the Treasurer of the Press is daily advancing money for the support of this paper, we are confident that our subscribers will admit the justice and propriety of our application to them for the speedy liquidation of this debt. It is essential to the very existence of our paper that these demands be discharged; and nothing can more promote the prosperity and usefulness of the institution than that they should be discharged fully and with promptness. Let *each person* pay his own bill as soon as it is presented, and our present heavy incumbrance will be wholly removed.

Protestant Episcopal Press and Sunday School Union.—Persons indebted to the above institutions will be called upon in the course of the coming week for the amount of their several accounts. No apology, it is hoped, will be required for this course. The engagements of both institutions are very large; and in order to meet them it is absolutely necessary that immediate remittances be received from all indebted. We hope that every person, on receiving his bill, will at once discharge it. We ask but *justice* at the hands of our debtors to enable our institutions to continue their course of usefulness; but unless this request is granted, and our demands are paid, we may be compelled to suspend our operations.

Brothers in the Episcopacy.—A correspondent inquires whether we know of any other instances besides those of the Onderdonks in our own Church, and the Sumners in the Church of England, of two brothers being invested with the Episcopal office. In reply we would mention the case of the Abbots, who flourished in the commencement of the seventeenth century. The elder, George Abbot, was Archbishop of Canterbury, while the younger, Robert Abbot, was Bishop of Salisbury, having been consecrated by his brother. The biographer of Robert Abbot states the same fact in regard to Seffridus, an ancient Bishop of Chichester, who also had the happiness of seeing his brother Archbishop of Canterbury. Probably there are other instances with which we are not acquainted.

To Correspondents.—P. P. will receive a note addressed to him by sending to the office of this paper, 28 Ann street.

Lay Baptism.—A correspondent of the Protestant Episcopalian has communicated for that journal the following letters between an United States Consul at a South American port and one of our bishops, with the remark, that the interest which the subject of lay baptism acquires from them is entirely new and unexpected. "Protestant children," he continues, "born in countries where there are none but Romish clergy, whose Church has excommunicated ours, cannot be presented to them for baptism, except with the understanding, tacit or express, that they will be brought up Romanists; which of course, with every consistent and honorable Protestant parent or guardian, is out of the question."

May 26, 1837.

Right Rev. Sir,—As Consul of the United States of America at this place, I beg most respectfully to submit the following to your consideration, with an earnest request, that you will please to favor me with as early an answer as your numerous and interesting avocations will permit.

I have been called upon by several citizens of the United States, who with their families reside in the city of ———, to baptize their children, the parties themselves belonging to the Protestant Episcopal Church of the United States; I have not thought it proper to do so, until I should communicate with you on the subject, and ask authority therefor, or at least to ascertain whether such an act performed by me would constitute *lawful* and *sufficient* baptism. The parents of the children alluded to are at present averse to the ceremony being performed by a Roman Catholic clergyman. It is customary for our consuls to marry such American citizens as require such service at their hands; and I have always, when requested, performed the rites of burial for those deceased Americans having died within my consular district, considering it (amongst strangers) as a matter of duty, decorum, and even of necessity; but on the point of baptism having some doubts and no precedent to guide me, I conscientiously desire to avoid incurring responsibility, unless enlightened on the subject, or in some manner authorized to perform the ceremony in at least cases of emergency, as are those above stated. The British Consul here always performs the rite of baptism for the children of British subjects, when required to do so; it is said that he is authorized to do so by the Archbishop of Canterbury.

June 16, 1837.

Dear Sir,—I received yesterday your letter of May 26, and reply to it without delay. The kind of baptism you speak of is called among divines lay-baptism; and there are two questions concerning it—whether it is *proper*—and whether it is *valid*. That when performed it is *valid*, is allowed by an immense majority of clergymen and Christians, yet strenuously denied by a few; on that point I have no doubt; such baptisms are sufficient and complete. But I am also of opinion that it is *not proper* for a layman to baptize; which opinion I rest on Scripture; and most of the clergy of my acquaintance take the same view. The practice of the Church, however, has been the other way; for some of the fathers have declared that laymen ought to baptize in extreme cases; and several churches have directed that under such circumstances it should be performed. By the rubrics of the English liturgy, it was allowed, till the reign of James I., when the rubric was altered, so that none should baptize but a "lawful minister." By the American Episcopal Church it has never been allowed; but in 1814, its validity was recognised by both Houses of the General Convention.

To detail in a letter the arguments relating to these questions, is impossible. After much inquiry and reflection, I have come to the conclusion above stated, that lay-baptism ought never to be performed, but that when performed it is valid.

You will perceive, therefore, my dear Sir, that I cannot give you "authority" to baptize, or encourage you to do so. While yet, if you choose to perform such acts, I am bound, by both my own judgment and that of the Church, to deem them valid and "sufficient."

Clerical Changes.—The Rev. William Richmond has resigned the rectorship of St. Michael's and St. James' Churches in this city, and accepted an invitation to become the rector of Zion Church. The Rev. James C. Richmond has become the rector of St. Michael's and St. James' Churches.

The Young Ladies' Friend.—The tenth edition of this agreeable and useful work is published by Mr. S. Colman. We inserted an extract from it in our last, and have marked others with which we think our readers will be pleased.

Episcopal Visitation.—The Bishop has added to his appointments for visitation *Johnstown*, *Utica*, and *New Hartford*.

Diocesan Depositories.—The subject of the establishment of Depositories of the Union in the different dioceses was brought before the Board of Managers at the late meeting, and committed for consideration and action to the Executive Committee. A committee of that body now have the matter in hand, and will soon, we hope, be ready to lay before the friends of the Union a plan for effecting this most desirable object. It is a matter of prime importance to the institution that there should be a Depository in every principal section of the country. Until this is the case, its business operations must be very limited, and yet very troublesome. The individual schools throughout the country have also a deep interest in the matter, since in no other way can they be fully and expeditiously supplied with the books which they need. If any of our friends can favor the Committee with suggestions in point they will be thankfully received. Address Rev. B. I. Haight, Secretary of Executive Committee, &c., 28 Ann street, New York.

Sunday School Visiter.

Blind Teachers.—"It is a most remarkable circumstance," says the biographer of Usher, "that his two aunts, who were born blind, taught him to read. They were persons of great piety and of such incomparable readiness in the divine oracles, that they were either of them able on a sudden to repeat any part of the Bible. They seem to have possessed the answer to Milton's celebrated prayer:

> 'So much the rather Thou, celestial light,
> Shine inward, and the mind through all her powers
> Irradiate; there plant eyes; all mist from thence
> Purge and disperse, that I may see and tell
> Of things invisibel to mortal sight.'"

Anecdote of Calvin.—Strype, in his life of Archbishop Parker, gives the following curious paper written by Archbishop Abbot and preserved among the manuscripts of Archbishop Usher. "Perusing some papers of our predecessor, Matthew Parker, we find that John Calvin and others of the Protestant Churches of Germany and elsewhere would have had Episcopacy if permitted; but could not, on several accounts, partly fearing the other princes of the Roman Catholic faith would have joined with the emperor and the rest of the Popish bishops, to have depressed the same; partly being newly reformed and not settled, they had not sufficient wealth to support their Episcopacy, by reason of their daily persecutions. Another and a main cause was, they would not have any Popish hands laid over their clergy. And whereas, John Calvin had sent a letter, in King Edward Fourth's reign, to have conferred with the clergy of England about some things to this effect, two Popish bishops, viz. Gardiner and Bonner, intercepted the same, whereby Mr. Calvin's overture perished: and he received an answer, (probably from Gardiner and Bonner,) *as if it had been* from the reformed divines of those times, wherein *they checked him and slighted his proposals.* From which time John Calvin and the Church of England were at variance in several points which otherwise, through God's mercy, had been qualified, if those papers of his proposals had been discovered to the Queen's Majesty (Elizabeth) during John Calvin's life. But being not discovered until or about the sixth year of her majesty's reign, her majesty much lamented they were not found sooner: which she expressed before her council, in presence of her great friends, Sir Henry Sidney and Sir William Cecil."

Strype's Life of Parker, p. 70.

From the Utica Gospel Messenger.

Seventeenth Anniversary of the Bible and Common Prayer-book Society of the Central Part of the State of New York, held in Christ Church, Manlius, Onondaga county, July 12, 1837.

(*Concluded from No. 21.*)

In behalf of the Board of Managers, the Secretary presented the following report.

The Board of Managers of the Bible and Common Prayer-book Society of the Central Part of the State of New York report,

By the alterations of the constitution of the Society, made at the annual meeting in January last, the operations here noticed include a period of only six months. The receipts of the Board in that time have been as follows,—

From Mrs. Martha Baldwin, late of Perryville,	$3 50
" St. Paul's Church, Paris,	5 00
" Christ Church, Manlius,	5 00
" Female Auxiliary Society of Zion Church, Butternuts,	10 00
	$23 50
To which is to be added, Interest on bond, due and collectable,	70 00
	$93 50

During the same time there have been distributed 196 Bibles and Prayer-books. In presenting this brief report, the managers would entreat the members of the Society and all their brethren in the several parishes within the limits of the Society's more immediate operations, to consider the great importance to the welfare and extension of the Church of a continued and increasing circulation of the liturgy, that precious form of sound words, which has so long and efficiently served the cause of evangelical truth and righteousness, with all who have, in faith and prayer, diligently employed it. It will not escape the observation of the members of the Society, that but three congregations embraced by it have contributed to the funds in the last six months. The managers cannot but call upon those who value the prosperity of Zion to put forth a becoming effort to strengthen this measure of Christian bounty, and the cause of the soul's instruction and salvation.

Much as the Prayer-book is wanted by new and feeble parishes in this section of the land, there is a much louder call from our destitute brethren in the western states. The Bishop of Illinois and the Missionary Bishop, as well as the clergy and people under them, are constantly entreating their more quietly settled and highly favored friends, from whom they are widely separated, to aid them, by donations of the word of life, Prayer-books, and tracts. A recent letter received by a member of this Board from a laborious missionary in Illinois, says that his movements would be greatly promoted by a supply of the liturgy of the Church. He represents the want of this precious book as a great impediment to the enlargement of our communion, and the efficacy of his ministration of the word and sacraments. Cases similar to his are very numerous; indeed, they will be found on all parts of our missionary ground. When these things are duly considered, in connexion with the sound principles and evangelical fervor of our formulary of faith and devotion, they will urge every conscientious Episcopalian to put forth all the aid in his power, and to employ his example and his prayers for the prosperity of that Church from whose lips he has learned the will of his Lord and Master, on whose bosom he leans in hours of sadness and sorrow, and by whose hand he trusts, through the merits of his Saviour's cross and passion, to be led to the heavenly Zion, and enter there into the joy of him who hath redeemed us by his blood.

On motion of the Rev. Charles Jones,

Resolved, That this report be accepted and published in the Gospel Messenger as a part of the proceedings of this Society.

On motion of the Rev. Mr. Davis,

Resolved, That in our opinion the circulation of the Bible and Book of Common Prayer is one of the most efficient means of promoting scriptural knowledge, evangelical piety, and primitive purity and order; and we will, by God's blessing, do what we can as ministers and members to promote this desirable object.

On motion of H. C. Van Schaack, Esq.,

Resolved, That the thanks of this Society be presented to the Rev. John C. Rudd, D. D., for the able, instructive, and highly interesting discourse delivered by him on this occasion; and that he be requested to publish the same at an early day in the Gospel Messenger.

On motion of the Secretary,

Resolved, That the clergy and parishes in union with this Society be requested to make collections, or obtain contributions to its funds, and remit the proceeds as early as practicable to the Treasurer.

On motion,

Resolved, That this Society do now proceed to the election of officers and managers for the ensuing year.

The following persons were unanimously chosen to their respective offices, viz.

Gen. Jacob Morris, President.

Rev. John C. Rudd, D. D., First Vice-President.

Hon. Thomas H. Hubbard, Second Vice-President.

James W. Williams, Esq., Treasurer.

Rev. P. A. Proal, Secretary.

Managers—Cayuga county, Mr. A. T. Carpenter, Roderick Steele, Esq., and Dudley Loomis, Esq.; Chenango, Gen. Rathbone, James Clapp, Esq., and Noah Ely, Esq.; Cortlandt, Horace White, Esq., A. Donelly, Esq., and D. Glover, Esq.; Herkimer, Mr. Cyrus Smith, Wm. Brooks, Esq., and Hon. N. S. Benton; Lewis, E. M'Vickar, Esq., William Constable, Esq., and ——— Shaler, Esq.; Madison, J. Kilburn, Esq., J. Sanger, Esq., and Thos. Clark, Esq.; Oneida, Ward Hunt, Esq., Jay Hathaway, Esq., and Z. Sanger, Esq.; Onondaga, H. C. Van Schaack, Esq., Hon. Wm. Taylor, and Mr. Ames; Otsego, Hon. Samuel Nelson, Samuel Caldwell, Esq., and J. Hayes, Esq.; Oswego, George Deming, Esq., James Cochran, Esq., and Thos. Clark, Esq.; Tompkins, Jonathan King, Esq., J. S. Beebe, Esq., and Dr. Bacon.

On motion of the Rev. Dr. Rudd,

Resolved, That the next annual meeting of this Society be held in Trinity Church, Utica, on the second Wednesday of July, 1838, at half past 6 o'clock, P. M.

The President named the Rev. John M'Carty, rector of Christ Church, Oswego, as the preacher at the next annual meeting; and the Rev. C. M. Butler, rector of St. Paul's Church, Syracuse, as his substitute.

On motion,

Resolved, That the proceedings of this meeting be published.

The Society adjourned.

P. A. Proal, *Sec'ry.*

At a meeting of the Board of Managers, on motion of the Secretary,

Resolved, That this Board make an appropriation of one hundred copies of the Book of Common Prayer to the Right Rev. Philander Chase, for the Diocese of Illinois.

An extract from the minutes.

P. A. Proal, *Sec'ry.*

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Ontario county.—Thursday, August 3, in the Presbyterian church, Vienna, for the parish of St. John's Church, which is without a house of worship, confirmed eight.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, August 13, *Buffalo*, ordination, A. M., confirmation, P. M. Tuesday, 15, Forrestville, *Chautauque county*. 16, Westfield. Friday, 18, Hunt's Hollow, *Allegany county*.

Thirteenth Sunday after Trinity, August 20, Angelica. Tuesday, 22, Hammond's Port, *Steuben county*. Festival of St. Bartholomew, Thursday, August 24, Waterloo, *Seneca county*, ordination, A. M., confirmation, P. M. Saturday, 26, Johnson's Settlement, *Chemung county*, consecration, A. M., confirmation, P. M.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. 29, Richford, *Tioga county*, 4 P. M. Friday, September 1, Constantia, *Oswego county*.

Fifteenth Sunday after Trinity, September 3, Sherburne, *Chenango county*, ordination, A. M., confirmation, P. M. 4, Oxford, ordination, A. M., confirmation, P. M. 5, Mount Upton. 6, Otego, *Otsego county*. 7, Delhi, *Delaware county*, ordination, A. M., confirmation, P. M.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany*. 11, St. Paul's Church, *Troy*. Wednesday, 13, *Hudson*. 14, Athens, *Greene county*. 15, Catskill. 16, Redhook, *Dutchess county*.

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county*. 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county*. Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Phillipstown, *Putnam county*. 27, Peekskill, *Westchester county*. 28, Haverstraw, *Rockland county*. Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county*. 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York*.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation, P. M. Tuesday, 17, *Utica*, ordination, A. M., confirmation, P. M. Festival of St. Luke the Evangelist, Wednesday, October 18, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

General Protestant Episcopal Sunday School Union.—We understand that the Rev. William Staunton, Secretary and Special Agent of the Episcopal Sunday School Union is at present engaged in visiting the churches in the west with a view to present the claims of that institution to the members of our communion, and solicit contributions to its funds. As Mr. Staunton is expected to visit some parts of this Diocese, we avail ourselves of this opportunity to express our approbation of the institution of which he is the accredited agent, and to commend it to the prayers and liberality of Episcopalians in this section of our country.

It appears that by the efforts made during the meeting of the last General Convention at Philadelphia, a sufficient sum has been contributed or pledged to relieve the Union from a debt of nearly $10,000, which had previously embarrassed its proceedings and restricted its usefulness. But notwithstanding the relief thus afforded, the Union cannot extend its operations beyond their present limits and meet the constantly increasing demand for its publications, except by the aid of a *permanent fund*. The stereotyping and publishing of a single work requires an outlay of capital to a considerable amount to meet the expense. So small an advance from the actual cost is put upon the publications of the Union that many copies must be sold and a period of one or two years transpire, before a sufficient sum is raised from sales to defray the original cost. Consequently without the aid of a permanent fund in addition to the annual contributions, it is impossible for the Union materially to extend the sphere of its operations and meet the wants of the Church. The principal object contemplated by the agent in this special visitation, if we understand it, is to obtain contributions towards such a permanent fund. We wish him abundant success in his benevolent efforts.

Gambier Observer.

A Call Answered.—We find the following call in the Southern Religious Telegraph, a Presbyterian paper, published at Richmond, Va.

"We see that Dr. Hawks has been over lately to the palace of Lambeth, to collect documents connected with the history of the Episcopal Church, in Virginia; whilst there, we wish that he had fixed his eyes on the celebrated letters, in which, Calvin is said to have made important concessions in favor of prelacy. As Presbyterians, we have a right to see these renowned epistles, and we have made loud and repeated calls. We could then determine, whether the Genevese Reformer, who revived primitive purity, proved recreant to his principles, or whether he was aiming at a comprehensive scheme of Protestantism, on the basis of mutual concession. As to his proving recreant to his principles,—Credat Judœus, sed non Ego."

If the writer of the "call" is actually desirous of "seeing the renowned epistles of Galvin," *for* which he has made such "loud and repeated calls," *in* which "important concessions are made in favor of prelacy," we can save him the trouble of going all the way to Lambeth, where he seems to imagine the precious relics are hid from prying eyes and vulgar gaze. If he will make a trip to the pleasant city of New Haven, and give us a call, we will show him some of "the renowned epistles, containing important concessions in favor of prelacy;" or if even that be too much trouble, he may find some of them appended to Sibson's translation of Beza's Life of Calvin, published at Philadelphia, by a *Presbyterian editor*, in 1836.—*Chronicle of the Church.*

Consecration.—The ceremony of consecrating St. Matthew's Church, Jamestown, by the Right Rev. Alexander V. Griswold, took place on Wednesday, July 26, at 2 o'clock, P. M., in the presence of over three hundred people; four hundred being the entire population of the island.—There were present of the clergy, besides the Bishop, the Rev. Messrs. Wheaton, Hathaway, Nash, Van Zandt, Pratt, D'Wolf, Davis, and Waylen. The Bishop was received at the entrance by the wardens and vestrymen. At the close of the consecration service, the sentence of consecration was read by the Rev. W. Van Zandt, of Lonsdale. The Rev. Dr. Wheaton, of Newport, read the service for the day, and the Rev. G. W. Hathaway, of Warren, the proper lessons. The ante-communion service, by the Bishop, followed. The congregation then sung the 100th Psalm; after which, the Bishop preached an appropriate sermon, setting forth the antiquity, uses, and importance of the custom of consecrating places of worship. This solemn, yet perfectly unostentatious ceremony of our Church, aided, in its effect, by the truly prelatical appearance of our venerable Diocesan, and the evangelical tone of his address, left an impression upon the minds of the intelligent islanders (happily *unbiassed* by any previous sectarian prejudice) in the highest degree favorable to the success of future efforts.

Christian Witness.

Society for Promoting Christianity Among the Jews.—This society held its 29th anniversary meeting at the great room at Exeter Hall, on the 5th of May, Sir T. Baring in the chair.—The Hon. Baronet was supported by Lord Ashley, Lord Mountsanford, Right Hon. Sir George Rose, the Dean of Ardagh, Revs. Huldane Stewart, W. Marsh, Hugh Stowell, E. Bickersteth, E. Tottenham, J. W. Cunningham, and Captain Bazalgette, R. N.; most of whom addressed the meeting. From the report it appears that the funds of the society in the past year amounted to the sum of 14,530*l.* 10*s.* 11*d.*, being a sum of 134*l.* 10*s.* 11*d.* beyond the amount of last year, and the largest amount of any year since the formation of the society.—*British Magazine.*

CALENDAR.

AUGUST.

13. Twelfth Sunday after Trinity.
20. Thirteenth Sunday after Trinity.
24. St. Bartholomew.
27. Fourteenth Sunday after Trinity.

OBITUARY.

Died, on the 8th instant, after a protracted illness, in the thirty-second year of her age, Maria Onderdonk, the wife of Dr. James Stewart and sister of D. A. Cushman, Esq.

Mrs. Stewart was educated by her pious father in the principles of the Congregational Church, but by a removal to this city at an early period of life, she was brought into close connexion with a circle of friends and relatives who were members of the Protestant Episcopal Church. Prejudices, naturally strong from the force of early education and habit, gradually gave way as she became more and better acquainted with the sound doctrines, the evangelical worship, and the primitive order of the Episcopal Church. The consequence was, that soon after her marriage she joined its communion, and has since, by the grace of God, maintained a consistency and uniformity of Christian character delightful to witness, and presenting an example worthy of imitation by all who profess the faith of the Gospel of Jesus Christ. Possessed of a delicate constitution, she never enjoyed more than a moderate share of health, but was nevertheless generally cheerful in her disposition, diffusing happiness in her social and domestic circle. This habitual cheerfulness was indeed a prominent trait of her character; nor did it forsake her under the ravages of disease, but, sustained and guided by the truths and consolations of the Gospel, served to add to her Christian fortitude the ornament of a serene and placid temper. Thus enjoying in her last hours the blessed comforts of the religion which had been her guide in life, Mrs. Stewart expired in "the communion of the Catholic Church, and in the confidence of a reasonable, religious, and holy hope;" affording to her surviving friends and relatives the most convincing evidence of the power of that faith which looks alone to the merits of Jesus Christ for the salvation of the soul.

NOTICES.

☞ A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York" will be held in the basement of Christ Church, on Monday evening, 14th instant, at 8 o'clock.

The members of the Society are invited to attend.

By order of the Board,
Charles W. Carmer, Rec. Secretary.
New York, August, 1837.

☞ The Female Auxiliary Education and Missionary Society of St. George's Church, Flushing, L. I., will hold their annual fair, in the building lately occupied by the Flushing Institute on Tuesday next, the 15th inst., to commence at 3, P. M., and to continue during the evening. The friends of education and missions, and the public generally are invited to attend.

August 12.

☞ The Secretaries of Diocesan Conventions will confer a special favor on the Protestant Episcopal Press, by informing their agent of the time and place of the meeting of their next Conventions, *and forward their last Journals* to L. Sherman, 28 Ann street, with all convenient despatch.

July 25.—2t.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Remitted by Thomas Robins, Esq., Receiving Agent at Philadelphia, from Mrs. Finney and Mrs. Susan Bickham of Philadelphia, $50 for missions in Greece; $50 for missions in Africa; and $50 for general purposes of the Board of Missions, of which $25 is paid over to the Domestic Committee—$125. From Miss Julia Hazlehurst, Philadelphia, donation for the China Mission, 5. Collections at the monthly missionary meetings of St. Paul's Church, Philadelphia, for three months, for general purposes of Board of Missions, per Rev. James May, $27 86, of which one half paid to Domestic Committee, 13 93. Donation from a communicant of St. Paul's Church, Philadelphia, for Foreign Missions, per Rev. James May, 5. From the Tillotson parish, Buckingham county, Va., for African Missions, per Rev. James Cofer, 13. From Pendleton, S. C., enclosed in a letter without name, for African Missions, 29. From the Female Missionary Society of St. Andrew's Church, Mount Holly, N. J., for Foreign Missions, per Miss E. Kempton, Secretary, 5 20. Remitted by the American Sunday School Union, Philadelphia, from Female Benevolent Society of Christ Church, Cincinnati, Ohio, per C. T. Cherry, 30. Received monthly offerings of St. James' Church, Newtown, L. I., per Rev. George A. Shelton, rector, 20.—Total receipts, $237 13.

Charles J. Aldis, Acting Treasurer,
August 9. Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, acknowledges the receipt of the following sums, from the Special Agent:

Collection in St. Stephen's church, Harrisburg, Pa., $31 06. Collection in Trinity church, Pittsburg, Pa., 100. Collection in Christ church, Alleganytown, Pa., 10 23. Collection in St. Paul's church, Steubenville, Ohio, to constitute the rector, Rev. Intrepid Morse, a life member, 30.—Total, $171 29.

John W. Mitchell, Treasurer,
August 10, 1837. 28 Ann street.

CHURCH OF ST. TIMOTHY.

The Treasurer of the German Episcopal church of St. Timothy acknowledges five dollars from a friend, in aid of said church.

James D. Fitch.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending August 10, from the following persons, viz:

Postmaster, Hartford, Conn., 2—Postmaster, Charleston, S. C.—Postmaster, Aurora—J. Whetham—Postmaster, Madison county, N. Y.—Chester Adams—Rev. J. F. S. Heald—William A. Curtiss—Postmaster, Natchez, Miss.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. G. H. Norton—Thomas Latimer—Rev. R. T. Thom—Rev. H. N. Arnold, with remittance—Postmaster, Georgetown—Postmaster, Washington City—Postmaster, Rochester, N. Y.—William H. Wayne—Rev. William Staunton.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From July 27 to August 10, 1837, inclusive.

Rev. David Bigler, 1 package, 74 Race street, Philadelphia, sent Union Transportation line for Philadelphia. Miss Anna B. Shaw, 1 package, care of Dr. Delancey, Philadelphia, left at 11 Broadway. Rev. R. W. Harris, 1 package, steamboat Telegraph. John Allmand, Norfolk, Va., 1 package, schr. J. W. Kimpton, Sturges & Clearmans line. George Rowland, Norfolk, 1 package, inside of John Allmand's package. Thomas Latimer, Philadelphia, 1 box, Union Transportation line. A. E. Miller, 1 box, Charleston, S. C., ship Saluda. Charles Stimpson, 1 box, Boston, steamboat Massachusetts. E. Platt, 1 package, Troy, N. Y., sent by G. H. Ford, steamboat Ohio. George Rowland, 1 package, Norfolk, Va., schr. Empire. Armstrong & Berry, 1 package, Baltimore, Md., schr. Alexandria. Anthony Hyde, care of Kennedy & Elliott, 1 package, Washington, D. C., schr. Washington.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible—A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued.

August 12.

EPISCOPAL INSTITUTE, TROY.

This institution is vacated for the present month. The next session will commence on the *first day* of September.

Application for admission of pupils may be made personally to the subscriber at the institution, or by letter through the post office, or to J. W. Mitchell, Esq., 63½ Cedar street, New York.

W. F. Walker, Principal and Proprietor.
August 12.—3t.

PROTESTANT EPISCOPAL TRACT SOCIETY.

FOR SALE AT THE DEPOSITORY.

The tracts neatly half-bound in calf, in distinctive volumes, narrative, practical and devotional, Church principles, doctrinal and controversial, including Episcopacy Tested by Scripture, with all the Presbyterian reviews and answers thereto. The whole variety of tracts in pamphlet form.

The extensive and increasing demand for its valuable tracts throughout the United States, requires the liberal contributions of the clerical and lay friends to the institution, to enable their distribution coextensive with the wants, to meet the existing engagements of the society and the publishing several tracts of religious interest, that have been adopted by the Board of Managers.

Donations, and subscriptions, and contributions from auxiliaries, will be gratefully accepted by

Thomas Browning, Treasurer, 77 Maiden lane, or
Thomas C. Butler, Agent, 28 Ann st., up stairs.
August 6.

A GENEROUS ACT.

Just published, by an individual, Zerah, the Believing Jew, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

Is now in press, and will be published without delay. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It will be furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
July 29. 28 Ann street, N. Y.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. Docharty.

July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. Slip.
July 8. 3m

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

July 19, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

POETRY.

From the Chronicle of the Church.

INVITATION TO THE COMMUNION.

Come, waiting spirit, come,—
Good angels be thy stay,
Our Lord is risen from the tomb,
Rise thou to him this day.

No more the cold gray stone
His sepulchre doth seal,
'T is roll'd away, and He is gone,
Who died our wounds to heal.

Come, bursting spirit, come,—
His hallow'd board is spread,
Turn from the low delights of earth,
And take the living bread;

And in its strength divine
Pass on thy pilgrim-way,
He is thy pole-star through the night,
Thy sunbeam all the day.

What though the clouds of wo
Or care obscure thy sky,
His quenchless glory in thy soul
Shall guide thee safe on high.

L. H. S.

MISCELLANEOUS.

From the Chronicle of the Church.

ADDRESS OF BISHOP BROWNELL TO THE CONVENTION OF THE DIOCESE OF CONNECTICUT.

My Brethren of the Clergy and of the Laity,—In consequence of a change in the constitution of the Diocese, it is only about eight months since the last annual meeting of the Convention. At the time of our session in October last, my visitations for the season were nearly completed, and it is but a short period since the state of the weather and the roads has permitted the renewal of them for the current year. The record of services performed within the diocese, which I have now to lay before you, must therefore be more brief than usual. But during the usual respite from my Episcopal labors, when I would gladly have devoted my time to study, and to the care of my family, the providence of God has directed my steps to a far distant portion of the Church. When spending the winter in New Orleans, two years before, I had been instrumental in collecting together the scattered Episcopalians of that city, and in encouraging their exertions for the erection of a new house of worship. At the close of the last autumn, the edifice was nearly completed, but the parish was yet without a pastor, and I was urgently requested by the Vestry once more to visit the city, to consecrate the new church, to aid in reassembling a congregation preparatory to the sale of the pews, and to assist in procuring a permanent rector. The measure of success which attended these efforts encourages the hope, that they were favored and blessed by the great Head of the Church.

After an absence of five months from my diocese, and home, it is with no ordinary emotions that I find myself again permitted to renew my intercourse with my brethren of the clergy and laity of Connecticut, and to meet so many of them in Convention at this time. May our hearts be penetrated with gratitude and love to that great and good Being, who has kept us in safety during our separation, and who has brought us together again, on this occasion, under so many circumstances of mercy.

Since the last Convention I have visited *twenty-eight* parishes, in *eleven* of which no services which pertain exclusively to the Episcopal office, were required. Should my health be preserved, I hope to visit all the parishes of the diocese, during the current season; a tour of duty, which, with few exceptions, I have been able to accomplish each year since my withdrawal from the charge of Washington College. But it becomes a question of considerable moment whether such frequent visitations are really useful to the parishes. I certainly deem it useful annually to become acquainted with the condition of each particular parish; and it affords me, personally, much gratification annually to meet each of my brethren of the clergy, in his own domestic circle, to see the faces of my brethren of the laity, and to enjoy the hospitality and kindness which, on such occasions, I never fail to experience.—Yet it may reasonably be questioned, whether such frequent visitations do not diminish the interest which would otherwise be attached to them. I would especially call the attention of the clergy and of the Convention to this question, in reference to the holy rite of confirmation. When that rite is administered annually, there will be, of course, but a small number to receive it. Does not the smallness of the number sometimes detract from the interest which the clergyman and the congregation would otherwise attach to the administration of it? When it is felt, too, that the rite may be received the very next season, does not this consideration sometimes lead to a postponement of the preparation for it to another, and another, and another year? And do not such frequent visitations sometimes become rather opportunities for the gratification of private friendship, than occasions for the performance of official duties? The question here presented is one on which my own mind is not yet definitively settled. I leave it with my brethren for their future consideration and ultimate counsel.

Of the twenty-eight parishes visited since the Convention held in October last, confirmations have been held in the following, viz.

St. Matthew's (Plymouth)	4	Northford,	11
Wolcott,	6	Guilford,	5
Northfield,	8	Meriden,	1
Watertown,	5	Wallingford,	3
Waterbury,	15	Middletown,	6
Naugatuck,	4	Norwich,	6
Middlebury,	4	Salem,	2
Hamden,	4	New London,	5
North Haven,	13		

I have to report the following ordinations to the holy office of the Priesthood, since the last meeting of the Convention, viz.—The Rev. Wm. Watson, in Trinity Church, Northfield, on the 17th of October; the Rev. Thomas S. Savage, in St. Michael's Church, Naugatuck, on the 23d; and the Rev. Eben Edwards Beardsley, in St. Peter's Church, Cheshire, the 24th of the same month; the Rev. Samuel M. Emery, in Trinity Church, Chatham, on the 14th of May; and the Rev. Albert Spooner, in St. James' Church, New London, on the 25th of that month.

On the 21st May, in Christ Church, Norwich, I admitted Mr. Alfred Lee, late a member of the senior class in the General Theological Seminary, to the holy order of Deacons; and this day I have admitted the Rev. Edward J. Darken, and the Rev. William Warland, jun., to the holy order of Priests.

But one church has been consecrated, in this Diocese, since our last meeting—Trinity Church, in the parish of Northfield. Two others—St. John's Church, Bridgeport, and St. John's Church, New Milford—are nearly ready for consecration; and four more are in progress of erection.

The changes which have taken place in the location of the clergy are less numerous than during the preceding year. The Rev. Amos B. Beach has taken a dismissory letter, and removed to the Diocese of New York. The Rev. Josiah M. Bartlett has resigned the parish of Brooklyn, on account of ill health. The Rev. Silas Blaisdale has accepted the charge of the parish of Salem, and removed to that place.—The Rev. Jacob L. Clark has remove to Waterbury, having been appointed to the rectorship of that parish. The Rev. William A. Curtis has resigned the charge of the parish of Windham. The Rev. Thomas J. Davis has removed to the parish of New Britain. The Rev. Wm. Jarvis has resigned the rectorship of Trinity Church, Chatham, on account of protracted ill health, and the Rev. Samuel M. Emery has been appointed his successor. The Rev. Mr. Eastman has resigned the rectorship of Grace Church, Saybrook. The Rev. William Watson has accepted the rectorship of St. Peter's Church, Plymouth, and has removed to that place. The Rev. Dr. Wheaton has accepted the rectorship of Christ Church, New Orleans, and has been succeeded in the presidency of Washington College by the Rev. Silas Totten, late a professor in that institution.

The number of officiating clergy in the Diocese has been considerably increased by accessions from other dioceses. The Rev. Hilliard Bryant, of the Diocese of New York, and late a missionary to Greece, is now officiating in the parishes of Milton and Bradleyville. The Rev. Thomas Clark, from the same diocese, is officiating in the Parish of Huntington. The Rev. Charles Cleveland, with dismissory letters from the Diocese of Vermont, has been appointed to the charge of St. John's Church, East Windsor. The Rev. William Warland, jun., with dismissory letters from the Diocese of Massachusetts, is officiating as minister of Grace Church, Saybrook. The Rev. Mr. Snow, from the last-mentioned diocese, has been appointed to the rectorship of the parishes of Northfield and Bethlem, and has accepted that charge; and the Rev. Caleb I. Good, from the Diocese of Pennsylvania, has accepted and entered on the Professorship of Ancient Languages in Washington College.—The Rev. Thomas S. Savage has been received into this Diocese, with a dismissory letter from the Bishop of Virginia, and is now, with great self-devotion, officiating as a missionary on the coast of Africa.

Shortly after the last session of Convention, the Rev. Reuben Ives, of Cheshire, departed this life. He died in a good old age, after many years of arduous service in the ministry. Thus the early fathers of the Church in this Diocese,—a Mansfield, a Tyler, a Shelton, a Bronson, a Prindle, and an Ives,—are called to give an account of their stewardship to the great Shepherd and Bishop of souls, while a younger generation has entered on their labors. May we not fall behind them in faithfulness, and zeal, and love, for the Church of Christ, which he purchased with his blood.

The following persons are now candidates for holy orders in this Diocese, viz.—David Ogden, George A. Sterling, James Madison Thompson, (a colored man in Liberia,) Solomon G. Hitchcock, Ferdinand Rogers, William B. Ashley, Henry Fitch, Andrew H. Cornish, Abel Nichols, Thomas G. Salter, William Payne, N. S. Richardson, William G. Hyer, Stephen Reed, Isaac H. Tuttle, J. Henry Elliott, Charles Prindle, Paschal P. P. Kidder, Thomas Clapp Pitkin, Martin Moody, Zebadiah Hyde Mansfield, James Rosevelt Bailey, Alonzo B. Chapin, Henry B. Sherman, and James D. Mead,—25.

Mr. Warner Hoyt and Mr. Edwin M. Van Deusen, candidates for orders in this Diocese, have been transferred to the Diocese of Maryland.

During my late visit to New Orleans, I consecrated the new edifice of Christ Church, in that city, and confirmed thirteen persons. I also confirmed twenty persons in the church at Mobile, on the 26th of February last.

I have thus laid before you, brethren, a general account of the affairs of the Diocese, including a summary statement of the Episcopal duties I have performed since the last Convention. From the facts thus presented, in connexion with the parochial reports, and the Report of the Secretary and Treasurer of the Society for the Promotion of Christian Knowledge, you will be enabled to form a tolerably correct estimate of the condition of that portion of the Church of Christ intrusted to our more especial care. I desire more particularly to call the notice of the Convention to some considerations connected with the last-mentioned report, and to the instrumentality of that Society in promoting the growth of the Diocese.

It is now almost eighteen years since I was called to my present charge. At that time there were only *seven* parishes capable of supporting the entire services of a clergyman. There are now *twenty-four* of this class, and the additional seventeen parishes have nearly or quite all been aided, in some stage of their progress, by the funds of the Society for the Promotion of Christian Knowledge. *Nine* more parishes, which a short time since were united in *pluralities*, have been enabled, by grants of from fifty to one hundred dollars each, from the same society, to enjoy, for the past year, the exclusive services of their several pastors. It is trusted that nearly all these parishes will soon be strong enough to dispense with such assistance. *Ten* more parishes, at the least, might be added to this class, if the society was enabled to afford them the same amount of assistance. *Twelve* weaker parishes have received assistance from the society, of from thirty to one hundred dollars each,—all but two of which have enjoyed the services of a clergyman at least half of the time. Brethren, these are interesting statistics. I hope they will arrest the attention of the clergy and laity of the Diocese, and draw their reflections to a subject which has hitherto engaged, I fear, too little of their interest. When they see how much has already been done by the society, with the blessing of God on the limited means at its disposal; when they consider how much yet remains to be done within the Diocese, and of which much may assuredly be effected by the ordinary blessings of divine Providence on human exertions; I trust they will become engaged in the work with a spirit and a zeal proportioned to its importance. A parish, with only occasional services, may have its existence prolonged, and under favorable circumstances, may perhaps be increased; but it can never be expected to attain a due degree of external prosperity, or of internal spirituality, till it shall enjoy the entire and exclusive services of a pastor. To this consummation our efforts should be steadily directed, in caring for the welfare of that portion of the Church committed to our charge. Out of about *ninety* parishes in the Diocese, it appears that only *thirty-three* yet enjoy the entire services of a pastor,—and nine of these through the assistance of the society.—The remainder are united in pluralities, of two or three in a cure. Several of them, indeed, have long been without any regular supply.—To give each parish in the Diocese its appropriate pastor, would require more than *forty additional clergymen.*

But, in addition to these considerations, there are more than sixty towns in the state, in which no Episcopal congregation has yet been organized. In the present state of the religious community,—when the unfounded prejudices against the Episcopal Church are so rapidly melting away before the steady light of her example, and when the alternate extravagance and apathy, the fluctuations and divisions, which have prevailed among other Christian denominations, have created so general a distrust in their stability and correctness, I do not hesitate to say, that there is hardly one of these towns, possessing any considerable population, where an Episcopal parish might not readily be established, with promising prospects of success. In the infancy of such parishes, missionary assistance would doubtless be required. Nearly all our existing parishes have been fostered and built up in this way; and there can be no reason to doubt the efficacy of a method which has hitherto proved so successful. In many of the towns to which I have here alluded, a considerable portion of the inhabitants live in the habitual neglect of public worship on the Lord's day; not so much for the want of public religious ministrations in their vicinity, as from a want of confidence, or of interest, in those ministrations. It is firmly believed that the doctrines and worship of the Episcopal Church would meet a more favorable reception, and that the establishment of her institutions in those towns would produce a salutary improvement in the religious and moral state of their population.

Much interest has been justly felt in the support of missions in the western states. There is indeed a great destitution of the means of sound religious instruction in those states; but I know of no portion of the western country where new congregations can be more readily organized, or more speedily and successfully built up, than in many towns in the State of Connecticut. It is not my purpose, however, to make invidious comparisons. I would not weaken the interest which is taken in the religious welfare of any portion of our country, nor check the sympathy which is felt for the privations of the inhabitants of heathen lands; my sole object is to call your attention to works of charity that are near us,—even at our doors, and within our own household.

There is another topic which I have often brought to the notice of the Convention, and which I cannot cease to reiterate till I see the Diocese fairly awakened to its importance. I allude to the education of our youth, under auspices favorable to the interests of the Church. It is well known to you, how much the Church has suffered, and how much her growth has been retarded, by the prevalence of adverse influences. It is well known to you that many of our primary schools are even now tinctured with this adverse influence, and that many of our books of elementary instruction are deeply imbued with it. If we can see no immediate remedy for these evils, they may perhaps be checked by a due exercise of parental vigilance and caution. But in regard to our higher seminaries of learning, we have in some good degree thrown off the shackles of dependence. In reference to this point, I take leave to congratulate the Convention on the successful issue of our exertions for the resuscitation of the Episcopal Academy at Cheshire. Since our last meeting, that institution has recommenced its operations with distinguished success; and, under its present efficient principal, it bids fair to become an important auxiliary to Washington College, and an instrument of great good to the Church. Other more private schools, are in successful operation, under the charge of individual clergymen, which will co-operate, in their several spheres, to the same useful ends.

I also take leave to congratulate the Convention on the present auspicious prospects of Washington College. It was feared, indeed, that the resignation of the Rev. President Wheaton, who had devoted several years of faithful labor in its service, might prove injurious to its prosperity. But the Board of Trustees promptly supplied the vacancy, by the appointment of the Rev. Silas Totten,—a gentleman in whose talents, learning, discretion, zeal, and piety, the Church may repose implicit confidence. The large accession of students, which has marked the commencement of his administration, is but an earnest, I trust, of the success which will continue to attend it, and of the future prosperity of the College. I earnestly recommend the institution to the liberal support and patronage of the Church, as one of the most efficient instruments for increasing her ministry, extending her influence, and advancing her prosperity.

The interests of the *Church Scholarship Society* are intimately connected with those of the College, and with the increase of the Church. On this subject I expressed my sentiments so fully, in a charge delivered at the last annual Convention, that I trust I need only recall the institution to your remembrance, and again commend it to your fostering care.

The Society for the Promotion of Christian Knowledge, the Episcopal Academy, Washington College, and the Church Scholarship Society, all derive their origin from the deliberations of the Convention of this Diocese. They have all afforded convincing evidence of the wisdom and forecast which led to their establishment, and have all been eminently useful to the Church. To the parent which brought them into existence, and to the Church, whose interests they subserve, they may justly look for favor and support.

The more general institutions of the Church, the Theological Seminary, the Domestic and Foreign Missionary Society, and the Protestant Episcopal Sunday School Union, derive their existence from the General Convention. Instituted for the benefit of the whole Church, they are entitled to the support of every portion of it; and I trust that this Diocese will never be found backward in sustaining institutions which have already given such unbounded earnest of their subserviency to the cause of the Redeemer.

But, brethren, though it is an important object of our legislation to advance the external prosperity of the Church, we are constantly to bear in mind that all this prosperity is hollow and deceptive, unless it be attended by a proportionate degree of internal spirituality. Hence, in all our efforts to promote the former object, the advancement of the latter is to be kept steadily in view. In our legislation for the Diocese, in all our measures for the welfare of the several parishes, in all our pastoral labors, in all our prayers to the throne of grace, and in the entire ordering of our private lives, it should be our great concern and hearts' desire that the external growth of the Church should be attended with a corresponding increase in the prevalence of evangelical principles and practical piety.

Thomas Church Brownell.

New Haven, June 13, 1837.

From the Proceedings of the Board of Missions.

MISSION SCHOOL AT GREEN BAY.

This establishment is still under the superintendence of the Rev. Daniel E. Brown, assisted by his wife, and Misses Senah and Susan Crawford; who have, for several years, devoted themselves, with great faithfulness and zeal, to the instruction and civilization of the children of the forest.

Immediately after the last meeting of the Board of Missions, the Secretary and General Agent of the Domestic Committee, with the advice and consent of the Committee, visited Green Bay, and on his return, made a full report of the state of the mission school. While at Green Bay he had frequent opportunities of visiting the school, and examining its internal arrangements, and expressed the belief that it was in as flourishing a condition as it had been at any previous time; and that the scholars had made as much progress in human learning as could have been reasonably expected; while he indulged the hope that the seeds of religion had been sown in many an infant heart, which will hereafter spring up and bring forth the fruits of holiness. There were then seventy children, male and female, in the school; of whom fifty-four were charity, and the remaining sixteen were pay scholars. Of these, only thirty-one were full-blooded Indian children; the others were half and quarter-bloods, with the exception of two whites. Three of the children were under five years of age;—thirty were between five and ten;—and thirty-seven over ten. The greater part of them are Menomenees and Oneidas.

The Committee have regarded the management of this establishment as imposing upon them a great responsibility. The circumstances of its existence now, they find, are widely different from what they were at its origin and for several years of its prosperity. The position, chosen for its location, was then in the midst of an extensive Indian country occupied by the Winnebagoes, the Menomenees, the Chippewas and many other tribes; it was far from the settlements of the white man, and in a country then thought to have little of those advantages which would attract the cupidity of the speculator, or give scope to the enterprise of the emigrant.—That an institution for the benefit of Indians or Indian children can flourish, if placed in the midst of a civilized community, is a position which will not be maintained by any one acquainted with the Indian character, or with the results of past efforts of that kind in this country. It would seem that many of the obstacles to the real usefulness of a seminary so situated, attach also to one placed upon the border line which separates the homes of the white man and the Indian. It is only when an institution, for such an object, is planted in the very midst of the Indians, and secures their confidence without exposing them to temptations which can only be resisted by Christian principle and the grace of God, that we may expect its most extensive usefulness.

The Committee have, therefore, beheld, with an anxious eye, the unsettled condition of the Indian tribes around their mission school at Green Bay. They have understood it to be the settled policy of the government to remove them at no distant period beyond the Mississippi river; and have been informed that treaties, having that end in view, were made with some of them last year. The opinion has been frequently expressed by intelligent men acquainted with the country, that in five years more, all, or nearly all, the Indians, now east of the Mississippi, in Wisconsin, will be removed to the west of that river, and so be situated some hundred miles from the school. In the mean time, the country has been, and will continue to be, rapidly populating by emigration from the east. In these altered circumstances of the Indians, the school, and the country in which it is placed, the Committee have been convinced that a reduction of the school ought to be begun with a view to its extinction, when the circumstances of its location should render it no longer useful as a school, for Indian children, and with a view, also, to the immediate lessening of its expenses; and that measures should likewise be taken to secure the buildings and grounds to the Church for some useful purpose. They have, accordingly, directed the Rev. Mr. Brown to reduce the school as soon as convenient, to twenty-five scholars.—In compliance with this direction he had, on the 10th of April, reduced the number to forty-four, and several more have, no doubt, since left.

During the year, Mr. Brown has had two public examinations of the school, which have been attended by the principal citizens in the vicinity, some of whom expressed, in strong language, their feelings of gratification at the proficiency of the children.

ONEIDAS.—DUCK CREEK.

The missionary to the Oneidas reached that station about the middle of May, last year, and was received with much joy. The persons connected with this mission are the Rev. Solomon Davis, missionary; Mr. S. B. Sherwood, schoolmaster, and Aristogenes Nimham, interpreter. The mission is in a highly prosperous condition. The Oneida Indians have made considerable advancement in civilization, and now cultivate their farms, and enjoy the comforts of settled domestic life. They are enabled to defray one half of the expense of the missionary's support, and pay a hundred dollars a year towards the support of a school for their children. In autumn last, the chiefs made an appropriation of $2000 for the erection of a church, and $500 for building a parsonage-house. One of them also made a donation of $200 towards the purchase of a bell for the church. They have erected a school-house at a cost of about $300. The sale or exchange of a portion of their lands placed funds in their hands, a portion of which they have thus set apart for the service of Almighty God. The school was opened on the first of January last, and contains about forty scholars. The number of communicants among the Oneidas, under the care of Mr. Davis, is eighty. It is expected that the proposed church and parsonage-house will be erected the present year.

But, while the Committee have the satisfaction of presenting so favorable an account of the condition of this mission, they have to record a calamity which will be seriously felt by the faithful missionary of that station. In the month of December last, while at Green Bay, for the purpose of forwarding to the Committee one of his reports, he received the intelligence of the destruction of his dwelling-house by fire. On his return home he found, not only the house, but nearly all it contained, reduced to ashes. His library, of about five hundred volumes, was entirely destroyed together with most of his wearing apparel and furniture. In informing the Committee of this severe loss, Mr. Davis adds: "The property though of little value, which we regard as belonging to the Committee, is safe, viz. the missionary, his wife and daughter; and, by the blessing of God, are in good health and spirits."

Translated from De la Martine's Tour in the East.

SKETCH AT SEA.

At length the captain, holding a nautical watch in his hands, and looking silently towards the east for the precise moment when the disk of the sun, partly refracted, seems to kiss the wave, and to float there a moment before sinking beneath it completely, elevates his voice, and exclaims, "To prayer!" The conversation subsides, the plays cease, the sailors cast into the sea their yet lighted cigars, they doff their Greek caps of red wool, hold them in their hands, and kneel between the masts. The youngest amongst them opens the Prayer-book, and chants the "Ave Maris stella," and the litanies, in tones tender, plaintive, and subdued, which seem to have been inspired by the sea, and that sleepless melancholy which is born at the declining hours of day, when all the souvenirs of earth, of their cottages and hearths, ascend from the hearts into the thoughts of those simple men. Darkness is about to descend upon the billow, and envelope until to-morrow, in its dangerous obscurity, the path of the mariner, and the lives of so many who have Providence alone for a beacon, and the invisible hand which sustains them on the wave for an asylum. If prayer were not born with man, it is here that it would have been invented by men: alone with their thoughts and frailties, in presence of the abyss of the heavens, where their vision is soon lost, of the abyss of the seas, from which a fragile plank alone divides them; amid the roaring of the ocean, which thunders, hisses, howls, and sounds as with the voices of a thousand ferocious beasts; amid the violence of the winds, which make their shrill sounds amid the ropes; at the approach of night, which magnifies every peril, and multiplies every fear. But prayer never was invented; it was born with the first sigh, with the first joy, with the first pain of the human heart; or rather, man was created for prayer alone; to glorify God, or to implore him was his only mission here below, every thing else perishes before him, or with him, but the song of glory, of admiration, or of love, which he raises to his Creator whilst passing on the earth does not expire; it mounts on high, it reverberates from age to age in the ear of God, as the echo of his own voice, as a reflected ray of his own magnificence; it is the only thing which can be completely divine in man, and which he can exhale with joy and pride; for this pride is a homage to Him who alone can receive it, to the infinite Being. Scarcely had these thoughts, or others which resembled them, been silently considered, when a cry of Julia came from that part of the vessel which looked towards the east. A conflagration at sea! A ship on fire! We hurried to see that distant fire on the waves. In reality, a large spark of fire floated on the sea towards the east, at the line of the horizon; then, in a few moments, slowly ascending and growing rounder as it increased, we discovered the full moon, inflamed by the vapor of the west wind, and emerging gently from the waves, like a mass of heated iron which the smith draws from the furnace with his tongs, and suspends over the water in which it is to be extinguished. In the opposite portion of the sky, the disk of the sun, which had just descended, had left the east like a bank of golden sand on the shores of some unknown land. Our eyes wandered from one direction to another between those two magnificent spectacles of nature. By degrees the brilliancy of the double crepuscule was extinguished; myriads of stars were born overhead, as if to trace a path for our masts vibrating between them; the first night-watch was ordered; every thing which might obstruct the manœuvres of the crew was put aside, and the sailors came alternately to the captain, and said, "May God be with us!" I continued to walk for some time in silence on the deck, and then descended, returning thanks to God in my heart for having allowed me thus to see this unknown face of nature. My God, my God, to see thy works under all their forms, to admire thy grandeur on the mountains, or on the seas; to adore and bless thy name, which no language can adorn—this alone is to live! Multiply our days, to increase love and admiration in our hearts! Then turn the leaf, and teach us to read in another world the endless marvels of the book of thy magnificence and thy goodness.

Southern Churchman.

From the Charleston Observer.

WELSH ANECDOTE.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked,—"You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him, and in order to his being happy amongst you, I have been thinking you have need to pray again. 'Pray again! Pray again! What should we pray again for?' Well—I think you have need to pray again. 'But for what?' Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again. 'Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?' Why I think if God would put Jacob's ladder down, that your minister could go up into heaven on the sabbath evening after preaching, and remain all the week; then he could come down every sabbath morning so spiritually minded and so full of heaven, that he would preach to you almost like an angel. 'Oh, yes, that may be all very well, and if it were possible, we should like it; but then we need our minister with us during the week, to attend prayer-meetings, visit the sick, hear experience, give advice, &c., &c., and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the necessaries of life, while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting them."

Columbian Star.

From the Episcopal Recorder.

CONVENTION OF KENTUCKY.

ADDRESS OF BISHOP SMITH.

Convention occurring this year at an earlier period than usual, and before any general invitation of the parishes, there are few special acts to be reported.

On the 8th of August I received letters dismissory from the Diocese of Maryland, in behalf of the Rev. T. M. Leavenworth, and the same day granted him letters dismissory to Ohio.

On the 30th of October, 1836, a special ordination was held in Christ Church, Lexington, and three of the graduates of the Theologica Seminary, viz. Edward Winthrop, John Drummond, and Charles Higginson, were admitted to Deacons' Orders.

On the 6th of November, in Christ Church, Louisville, the Rev. J. B. Britton, Deacon, was ordained Priest.

On the 15th of December, 1836, letters dismissory were received from our Missionary Bishop, in favor of the Rev. Lloyd Windsor, of Madison, Indiana, in view of obtaining in his behalf the canonical testimonials of the Standing Committee of this Diocese; no such committee having yet been appointed within the jurisdiction of the Missionary Bishop. After his ordination, which took place in Madison, by the hands of Bishop Kemper, the Rev. Mr. Windsor was again restored to the jurisdiction of his diocesan, by letters dismissory, dated February 2, 1837.

On the 3d of February, 1837, the Rev. Hamble J. Leacock, a presbyter of the island of Nevis, in the West Indies, after remaining the canonical period in this country, and signing the declaration required, was admitted as a member of this Diocese.

On the 22d of April letters dismissory from the Diocese of New York were received in favor of the Rev. William Jackson, late of St. Stephen's Church, New York, who has accepted the rectorship of Christ Church, Louisville, and under whose auspices, by the blessing of the great Head of the Church, we look for the continued and increased prosperity of that flourishing and important parish.

On the 4th of May, letters dismissory were received from the Bishop of Ohio, in behalf of the Rev. A. T. Bledsoe, assistant minister of Christ Church, Lexington, and Professor of the History and Polity of the Church in the Theological Seminary of this Diocese.

The Rev. William T. Leacock, a presbyter from the island of Jamaica, who having resided more than one year in this Diocese, has this day, May 15, signed the declaration in such case provided, and been admitted as a presbyter of this Diocese.

On the 29th of April, the corner-stone of a new and very beautiful Gothic church, in the city of Louisville, was laid with suitable solemnities. This church is for the accommodation of the enterprising members of St. Paul's Church, in that city. May the good Lord send them a devoted and faithful minister, under whose influence a great company of worshippers may be collected to fill this house when completed.

There have only four confirmations been held held within the year, and at these, only thirteen persons have been confirmed.

The number of candidates for holy orders in this Diocese, is 9, viz. Matthew F. Maury, N. N. Cowgill, James Young, James T. Greene, Thomas E. Paine, Charles Crow, William F. Halsey, Francis C. Nash, and Willard Presby.

The Theological Seminary of this Diocese still needs the fostering care of the friends of the Church at home and abroad, as the main instrument, under the blessing of the Lord of the vineyard, of raising up a succession of laborers to go forth into his vineyard. As yet it has by no means elicited the sympathy and patronage at home, which its importance demands.

The relinquishment of his entire income as a parish minister, on the part of the Bishop of this Diocese, will render absolutely imperative those plans for his entire or partial support as bishop which have long been desirable. A generous and high-minded diocese will not always consent that those who serve them in the appointed offices of the Church, and incur much toil, exposure, and fatigue in their journeys, should do it at their own charge.

ANOTHER "COBWEB."

One remark more. Of all popular deceivers, I know none more deserving of general indignation than those who pretend to teach virtue by entering into a minute specification of all the forms of vice. Such as enter into the physiology of the human frame; such as debase the public mind by their own polluted thoughts, and teach more wickedness than they ever will cure by their long descriptions of the powers of nature, and their liability to abuse. They well know that such speculations fasten strongly on the popular attention; and therefore they are sure to make money. But let them appear in their proper colors; let them be driven from decent society to the den and the brothel; let them be left to public contempt, since they are lost to all sense of shame; and let not the most despicable hypocrites assume the name of philanthropists and benefactors. There are some sins, the very worst thing you can do, is to expose them. The picture, however disgusting, is contagious; and I would say to the youth who now hear me, if they really wish to keep clear of the contamination—the only way is to dismiss the subject entirely from your thoughts. Keep the mind clear; be engaged in some useful occupation; remove far from temptation; be happy in reading, thinking, talking, working, investigating, and you will stand in no need of a medicine almost as disgusting as the disease itself. I hope, my hearers, that you are ignorant of that to which I am now alluding; but if not, let me tell you, that there is more wisdom in one verse of Dr. Watts' hymns for children, than in all the disgusting speculations which have recently been thrown by the most shameless wretches before the face of day.

In works of labor or of skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

Withington's Sermon.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, *Ch'n.*,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
P. E. F. McDonald,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, sid. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tt

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.